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SPRINGTIME

April 19, 1950

FROM COVER TO COVER

The Rev. Dr. Frederick M. Meek, minister of the Old South Congregational Church in Boston, Mass., says that Christianity offers us BREAD AND GOD, TOO. .... Page 3

OUR FAITH IS GROWING, states E. Jerry Walker of the Chicago Advance office. These are only a few of the testimonials on the "Our Faith" booklets that are being recieved. ..... Page 9

COMMUNISM, SECULARISM AND CHRISTIANITY. Dean Walter G. Muelder of Boston University School of Theology makes a further contribution to the understanding of the underlying philosophy of the Methodist Federation for Social Action. .. Page 10

READERS WRITE

Dr. Kingdon Objects

I was distressed to read in the report of Bishop Ledden's speech at Youth Night that he is charged with saying that "the ultimate nature of the universe is personality, as contrasted with the scientific findings of men like Einstein for whom the universe is nothing more than a mathematical formula." I hope this is not what Bishop Ledden said, for I am sure he would not wish to misrepresent the most acute scientific mind of our generation. (See Page 14, March 29th issue.)

On page 124 of his latest book, "Out Of My Latest Years," Professor Einstein explicitly says: "Science cannot create ends, and, even less, instill them into human beings; science at most can supply the means by which to attain certain ends. But the ends themselves are conceived by personalities with lofty ethical ideals and — if these ends are not stillborn but vital and vigorous — are adopted and carried forward by those many human beings who, half unconsciously, determine the slow evolution of society."

On page 260 of the same book Professor Einstein says: "Our Jewish forbears, the prophets, and the old Chinese sages understood and proclaimed that the most important factor in giving shape to our human existence is the setting up and establishment of a goal; the goal being a community of free and happy human beings who by constant inward endeavor strive to liberate themselves from the inheritance of anti-social and destructive instincts. In this effort the intellect can be the most powerful aid. The fruits of intellectual effort, together with the striving itself, in co-operation with the creative striving of the artist, lend content and meaning to life."

Professor Einstein is essentially a humble man with profound reverence for the universe and life. He approaches the kingdom of Heaven by one of the twelve gates not crowded with those who take the same path as most of the readers of Zions Herald but its turrets are nevertheless lighted with celestial fire. I can hope for nothing better than that your readers be enticed by the two quotations I have used to rush to the nearest bookshop to get Einstein's own words. Any preacher will find many with which to illuminate a homily.

Frank Kingdon,
New York City.

Bishop Ledden Replies

When I read your report of that Boston Methodist Social Union meeting I was grateful to you for your friendly and generous appreciation of my address. I'm sorry I made it hard for you by not providing a manuscript. But, alas, I had no manuscript.

What I was attempting to do was to contrast two descriptions of the universe and its processes: one a scientific and mathematical formula expressive of the Christian insight other a spiritual interpretation in a poetic formula expressive of the Christian insight that the ultimate reality of the universe is personality, as expressed by Browning's lines, "that one face . . . becomes my universe that feels and knows."

I am sure that both you and I agree with Frank Kingdon's appraisal of Einstein's mind and spirit.

(Bishop) W. Earl Ledden,
Syracuse Area of The Methodist Church.

Would You Help?

A "man of distinction" badly under the influence of liquor stole the automobile of one of my students at Boston University School of Theology, drove it into a stop sign and wrecked the car completely. A dealer offered the student $15 for what was left of it. The court awarded him $150 damages which is uncollectable since the drunken driver was unemployed and had no financial resources. The young candidate for the Christian ministry had planned to make a trip West in his automobile with his wife to attend the meeting of his annual conference and to be ordained as a Methodist minister during its session. The couple had saved $40 with which to defray the expenses of the journey, but they are now forced to forego the trip.

It has occurred to me that there might be a number of generous laymen and possibly some ministers who would be willing to contribute $25, $50, or even $100 to help in purchasing a good "used car" for this student that he may be enabled to carry out his ordination plans. He does not know that this appeal is being made. Friends who are prompted to respond to it are requested to forward their checks as soon as possible to me in care of Zions Herald, 581 Boylston Street, Boston 16, Mass.

Bishop Lewis O. Hartman,
Brookline, Mass.

Service Too!

I have just read your editorial on active and inactive membership, and in the last paragraph you say that the only final test is that three-fold one to be found in the membership vow, "to be faithful in our prayers, our gifts, and our presence." Just consider and see if that is all. We can pray, we can give gifts, and we can attend church, but unless we give service where would the church be? The Woman's Society of Christian Service plainly states on their pledge card that each one must give prayer, service and a gift. The church desperately needs more service from more people.

Mabel S. Gibbs,
Worcester, Mass.

Editor's Note — From article 1914 in the *Discipline*: "Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts, and your service?" The Editor bows his head in shame!

Laments Absence

I am sure that many devoted Methodists are thoroughly in accord with the evangelistic campaign which Billy Graham is conducting throughout New England. The one regret is that he is able to give only a night or two in one place, thus limiting the clinching effectiveness of the effort. Even this has been inspiring, and no doubt greatly helpful to thousands of people.

What rather astonishes me is the lamentable absence of Methodist pastors sponsoring these meetings.

We often say that Methodism was born in a revival, and grew in a continued revival spirit. Methodism was noted in its days of greatest growth as an evangelistic church.

The question has recently been asked, if we today are even evangelical. I have heard condemned the groups that are termed "Fundamentalists," but who are most earnest in the real business of the church in bringing souls to Jesus Christ. I am wondering if in the effort in building a great church with its vast machinery, have we neglected the product for which the machinery was built? I would like this discussed in your columns.

(Rev.) W. Raymond Pierce,
Warren, N.H.

Bread And God, Too

FREDERICK M. MEEK

Text: "Give us this day our daily bread." St. Matthew 6:11

See the path that our petitions follow in the Lord's Prayer: *Our* Father . . . *Thy* name . . . *Thy* kingdom . . . *Thy* will. . . .

And with the prayer half finished, still we have spoken no word about ourselves or our needs or our concerns.

As we have thus prayed we have seen ourselves and all others as belonging together, because we are of the family of "Our Father." We have prayed that we might reverence His name by what we are and do. We have acknowledged His sovereignty in His own world, and we have prayed for the coming of the kingdom in which His Lordship would be acknowledged supreme. We have prayed to be enabled to put the driving force of our wills under the direction of His purpose, because only as His personal will is fulfilled on earth, can order ever come out of the chaos of men's two billion competing dividing wills and purposes.

In all these petitions we have had as our first concern, placing ourselves in trust in the hands of God, so that His desires might come to fruition among us and all men.

And now having done this, the Lord's Prayer leads us to turn toward ourselves and our moving concerns. Here is the central point of division in the prayer. But see where of all places, the Lord's Prayer would have us begin as we pray for our personal wants and needs. We begin with "daily bread," "Give us this day our daily bread." The fact that Jesus was so practical as to instruct his followers to pray for "daily bread" has been an embarrassment to many Christians and to many learned commentators. Jerome was quite sure that Jesus could not possibly mean the homely bread man made from grain, baked in the little rude ovens of the day. Jerome was sure that Jesus meant "supersubstantial bread" — an unseen bread of the spirit. And even Erasmus thought that to regard the petition as meaning actual "daily bread," was beneath the dignity of the Lord's Prayer.

How easily the learned miss the real and the obvious. Sometimes, apparently, those without the impedimenta of theological scholarship understand their Lord the best. At least some of them know how important bread is. And some of them know that it can be very difficult to get bread. Some of them have lived in times and under circumstances when a crust sufficed for a loaf.

There have always been those who have held that Christianity is the most spiritual of all religions. And their judgment is true. But because of this agreement in statement do not settle back and wait for the to-be-expected platitudes. I have no intention of "spiritualizing" the bread of the Lord's Prayer. Rather, I would place alongside the fact that Christianity is the most spiritual of all faiths another fact, the fact that *Christianity is the most materialistic of all faiths.* No other religious faith has combined the two — the spiritual and the material — so effectively, so accurately, and with such wide social effect. Christianity has a profound concern for the physical body, and for the "bread," the goods of life, that sustain it.

This petition means exactly what it says, "daily bread." In his catechism, Luther indicated that he felt that it meant food, drink, clothing, shoes, houses, cattle, cash, household goods; a kind wife and righteous children; righteous magistrates and good government; good weather, peace, health, honor; good friends and faithful neighbors. Luther may have been interpreting Jesus with some latitude, but he was interpreting Jesus' intent accurately. In spite of opposition in each generation, including this one, this Christian interest in daily bread has always been and must always be part of the Protestant emphasis.

Jesus was a realist. He emphasized the great importance of the body and spirit relation, in this life. He made a matter of religious concern the fact that without bread, the instrument of the spirit, the body, perishes. He regarded the body with concern as being the vehicle by which man lives, as he wins or loses his Christian character and quality of spirit. Jesus cared for the body. He wanted for it both health and vitality. He healed it. And he wanted bread for it. But he saw too, as other New Testament passages indicate, that too much bread and too great ease in the getting of bread can with surety stifle the spirit and its outreach.

I have sometimes speculated that if Jesus had been born into different circumstances, he would not have included this petition for daily bread. If he had been born into the physical circumstances of the King that He was, what great difference it would have made! Fortunately for mankind, He was born into a family of very modest means. We are justified in assuming Joseph's rather early death. And the struggle of a widowed mother to provide bread for six children would in that day, as in this, have been difficult and wracking. Certainly in that family, the margin between bread for today and bread for tomorrow would have been extremely narrow. With the earthly father dead, and Jesus the eldest son feeling his responsibility, there were undoubtedly many times when in the intimacy of his trust in God, and knowing the bareness of the family shelves, he said, "Our Father, . . . give us this day our daily bread." And out of that trust and his experience he included "daily bread" in his teaching prayer.

This petition for bread faces us with the question of petitionary prayer. For what should we pray? We should pray for everything that is of concern to us, even material goods. But this fact can be a danger to us all, and for two reasons: Such petitions can come to be lazy, selfish begging. For too many people, such material wants are their great concern, and quality of life and God's purpose are incidental. And if they thus pray, and there is not a delivery first thing in the morning, they assume that both God and prayer are frauds.

God has a concern for our physical welfare as He does for our spiritual welfare. And there have been, and there will be, times when the former is sacrificed to the latter. That the needs of the body, and these needs are not de-

sires for ever finer raiment and more luxurious cars, should be met, is His desire. If we have prayed first, "Thy kingdom come, Thy will be done," and then in the light of those petitions can with a clear conscience talk with Him about some physical need, let us do so. And God's answer will come. He will not go down to Jordan Marsh and take something from the shelf and deliver it at your front door, for He is not a modern Christian Aladdin giving us the magic lamp of prayer. The answer may be flatly "No." But if the need is genuine in the light of His purpose, some answer will come — through a person, an event, or through yourself. "Seek ye first the kingdom of God and His righteousness, and all these shall be added." True! But the seeking, out of which that answer comes, is neither as easy nor as naive as many secularists and many Christians imagine.

The assumption and the teaching of Jesus are then that the body is to be sustained. It must have "bread," and many other things for its sustaining.

The straight-forward understanding behind this petition is the fact of our Father's bounty. Maltie D. Babcock expresses it in this simple quatrain:

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat
and the shower,
And the sun and the Father's will."

Behind all the complexities of sowing and reaping, of production and distribution, is the fact of the incredible bounty of Our Father's world. The whole outstretch of land and water is filled with a richness and a capacity that physically shock the imagination. Trees, grain, fruit, exist in profusion in a wild state in both temperate and tropical zones. And with cultivation — and the laws of cultivation are part of God's purpose — the yield increases a thousand-fold.

Our modern life, city living, and our whole business structure, hide the fact of God's bounty from us. As a matter of fact, our whole business structure has one foundation alone and that is the land with its richness and what grows on it. Without that productivity, we have no basis of life. And no small share of our city life and of business life and of our city sophistication, is simply a growth of agriculture. The fact that threatens tragedy, and that at times brings economic tragedy, is that so much of this growth, much of it relatively useless from the point of view of production, has interposed itself along the way, between the sowing and the harvesting bread (bread, a symbol for the necessities of life) in the mouths of our people; and it has interposed itself with the purpose, and too often it is an interferring purpose, of securing a kind of profit that is sometimes with impossibility, justified.

Any way we look at this petition — front, back, top, bottom — it touches our economic relationships. It presents no apologia for any particular system. Rather it points to a Divine directive, that would have us recognize that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein;" that would have us recognize that the earth and its resources are no man's monopoly, no nation's monopoly, no race's monopoly; would have us recognize that the earth and its resources are a communal possession of God's family and that the products are to be administered for the family benefit. In the end this kind of economic system — and there has to be an economic system of ownership and production and distribution — will survive, that best administers the fullness of the earth for all of us that dwell therein.

Tied up with bread is employment. And tied up with bread and employment is the character of a man's work and the perspective that he has about what he does. As a matter of fact, "bread" is the best word that Jesus could have used. Bread is not like wild fruit, plucked without any previous labor. Bread comes at the cost of effort. The grain is sown after the field is cultivated; the crops are harvested, stored, ground, mixed, shaped, baked, transported, and bought. A man labors and he receives.

The elemental fact behind this petition is that there is bread enough available for all, in our Father's world. When men do not have bread, or enough of it to sustain life adequately, we men of earth have failed. It is not the hungry who themselves are usually to blame. The charges of improvidence and laziness, so easily made by some of us in our comfort and our overstuffed existence, are usually made without truth. And to regard these charges as being the answer to lack of bread is a far too facile, self-excusing answer. Somewhere a man or men (we) have failed in social responsibility.

It is difficult for Americans to pray about bread with a clear conscience in the light of a policy that either destroys, or immobilizes in storage, bread and its equivalent. Recently a woman spoke in our church who has spent a good many years in India as a missionary. She told of a time several years ago when there was a famine in the section of India where she and her family were living. For months, neither native nor European had had bread, potatoes, or any starchy foods. One night she and her family went to see a motion picture. Included in the program were some American shorts. One of them showed an American bulldozer riding over fields of potatoes, turning up the ground and destroying potatoes ripe for harvest. She said an involuntary outburst of horror and indignation filled the room. With hungry people in the world, we were destroying their bread. And for that act there is no excuse. Men who have our skills and capacities are intelligent enough to handle food surplus for human good. And if ours is a price structure that rests on destroying or immobilizing the food for which people hunger, we are not doing God's will, we are not of His

If there is no divine conserving of life, beyond the bounds of these earthly processes, then all human life will finally cease. Then as the lifeless earth spins its empty way through space, all will be as if no one had ever loved, hated, feared, or trusted.

* * * *

"Our Faith in Immortality"
The Advance for Christ and His Church

kingdom, and we deny the truth in "Our Father."

This bread is not "my" bread. It is "our" bread. We have a social responsibility for each other. We are not praying for "our" bread in the sense that the old Quaker prayed — "us four and no more."

We do not pray as the Socinian liturgical book had it: "Give rain and sunshine to our three towns, and if others also wish for them, let them pray themselves."

A little time ago in one of the school playgrounds, some boys were taunting a lad who was an attendant at one of our downtown churches, taunting him because his shoes were broken through. They said, "If God really loves you, why doesn't He take better care of you? Why doesn't He tell someone to send you a pair of shoes?" The boy answered, "I think He does tell somebody, but they aren't listening."

It is *our* bread, *our* shoes, *our* clothes, *our* housing. And so often if I have *mine,* I forget the *your* that must go with *my* and *mine* to make *our*. But we cannot pray the Lord's Prayer without saying "Our." Having prayed "our" then we listen to His will for *our* bread in His family. And if we listen we will hear Him speak and it will be of bread, shoes and houses for the family, and not simply *me* and *mine*.

Today mankind lives in the midst of its most violent struggle for bread. We saw the beginnings of such a struggle here in the United States twenty years ago. It is simply a statement of fact (a fact that is not recognized by some, a fact that is distasteful to others) that in the last 20 years the United States has seen the widest peaceful redistribution of "bread" that recorded history knows. There have been abuses, mismanagement, bitternesses; but the point of the matter is that under democracy's and Christianity's combined influence, more people have benefited than in any other equal period in any country. And if there had not been this peaceful redistribution, there would have been violence or a totalitarian government, by this year 1950 in the United States of America. And either way, there would have been far less bread in all our homes and there would have been blood in our streets.

Today's political insecurity and world revolution center primarily around the cry for bread.

What is the basic source of turmoil in Africa? It is for bread, for a more adequate supply of bread than both native ignorance and white exploitation have permitted to be available. What is the basic source of turmoil in India? Behind it all is the demand for bread. And political forms are changed in the hope that bread will be available. But political forms will not bring bread until forms of present national religious as well as political exploitation cease, and man is seen to be a son of God, and the first master in his Father's house. What is the basic source of the turmoil in China? It is the demand for bread, in a land where millions go to bed without knowing where tomorrow's meal will come from, a land where today 70 million people are in danger of starvation. And under the impact of a long overdue revolution, of the chicanery of National Government, and of the opportunism and false promises of Russian Communism, all China's institutions are being recast. But without the understanding of the true nature of life, of the Father, of the kingdom, and of God's will, — found in the Lord's Prayer, bread will still be denied.

Most leftists have a very unrealistic approach toward bread — and bread is what they always shrewdly promise! Their religious philosophy — or better their lack of it — fails to understand the nature of man, the nature of man that so often will not permit him in his unredeemed human nature to be an equitable distributor of bread. For in the end, he will seek power for its own sake, and he will seek more bread (at any cost) than his neighbor has. The mirage of equality of power and of bread in a leftist society is a bitterly cruel illusion, because the leftist does not know how to handle man's sin and wrong. The Christian, and the member of a democracy nourished in the Christian tradition, do not know whether they live by what they know or not. And if the Christian says "Thy will be done," he knows a center of direction and control beyond himself that restrains, for the family's sake and for God's will's sake, his outreach for the power that would deny bread to others in the interests of prestige, or if the price is not right.

If we Christians and we Americans do not show concern today for this great world-wide outreach for bread, we and our democracy will pass forever, as have 19 other inadequate civilizations in history before us.

The word "our" must join the aspirations of the common men of the world for bread — African, Indian, Chinese, and American. We must never allow any lobby or economic interest or selfish concern, intent on the temporary preservation of power or privilege, to stop us from helping black men and brown men and yellow men from getting the bread that is there *for us all in God's bounty*. Today's cry of the nations and the races for bread, expressed in terms of their political revolutions, must become our cry too, because we are among those who pray "Our Father."

And man's cry for bread must become part of the shaping pattern of our foreign policy; and then Mr. Acheson and the State Department will have an implement that will reach far beyond any atomic bomb or any H bomb. Would it be too much to expect Republicans and Democrats to agree on bread? This concern for "daily bread" is our plain answer to world Communism, — to a world Communism that says that its concern is to give men bread.

Oh! *but we can give the men of the world both bread and a Father!*

"Give us this day our daily bread" can be put into these words: Our Father, in this world of Thy bounty, give us the desire, the sensitive conscience, the capacity and the power, so to produce and so to distribute Thy bread, that the needs of all may be met.

And so we are all of us in this bread-line of the Lord's Prayer!

NO MORE HIGH REPRINTS

We regret that we have completely exhausted our supply of reprints of "Mr. Stanley High's Fringe of Conscience," written by Walter G. Muelder.

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The Search For Security

In the unexpected passing of Mrs. Charles M. McConnell, wife of our weekly writer of the Church School Lesson and a professor at Boston University School of Theology, some things came to light that worked themselves into the "editorial muse." Their family of four daughters and their mutual interest in the progressive and unlimited application of religion to the affairs of their own lives and the life of the world, present an extremely reassuring picture.

The McConnell family is like hundreds of ministers' families throughout the world: there is a basic sense of practicality to be found in the ministry of a man who is surrounded by a family. Can you name a more realistic minister than "Pat" McConnell?

This editor discards all writer formality to express his appreciation of this family. Mrs. McConnell's death was a terrible loss for her family and it brought with it all the grief and pain that any similar experience brings to anyone. But the McConnells are demonstrating a security in their grief by making their plans for the future. The four girls are married and are very busy bringing up their children. That famed spot in New Hampshire called "The Bush" will be their only family center now, but they have a common heritage and faith that will carry on the McConnell tradition and continue to build security into our world.

This May Be Close

The refusal of the Supreme Court to review the cases of the Hollywood writers who were convicted for contempt of Congress when they refused to say whether or not they were Communists, poses a very real problem on the question of possible thought-control legislation. It must be kept in mind that the refusal of the court to hear the case does not mean that the court has given its sanction to the conviction of these writers; at the same time, sentences and fines may be imposed and for all practical purposes the decision not to hear the case implies that the House inquiry on Reds is upheld.

A larger implication in all of this is that of whether or not the Communist party should be defined as an enemy of America and outlawed as a political organization. At the present time the Communists have as much legal status as do the Republicans, Democrats, Socialists, or Progressives. Membership in any political party must be revealed if a Congressional committee should ask for it. Obviously very few people will be asked whether they belong to either of the major parties, but they can be forced to answer whether or not they are Socialists, Progressives, Laborites, or Communists in a way which certainly implies incrimination.

The decision may be close to the border of thought-control. The fine line between thought and action is difficult to define, yet upon its definition will depend the freedom or enslavement of many Americans.

If it can clearly be proved that the Communist Party is by its nature subversive and organized for the purpose of overthrowing our democratic form of government, then why don't we outlaw the party? The attempt to give a quasi-approval of the existence of the Communists in our midst stands now as a mere mockery. Our suspicions are that the Communist Party is a dangerous and subversive group — but has anybody produced any conclusive proof of this? We believe that it is time this question should be settled once and for all, and if the F.B.I. or a non-political group can confirm our suspicions scientifically, then through the democratic process, let us outlaw the Communist party. Let us enable ourselves to handle the Ku Klux Klan, the America Firsters, the Bunds, and all the rest of the subversive groups in the same way.

Our present mode of meeting these problems has not risen above the level of mass-hysteria; certainly it is possible to maintain our civil liberties for all people

and at the same time protect our nation from subversive groups.

We Have Chosen To Stand By

Last week we had a letter from Mrs. Zela Wiltsie Worley of Foochow, China. She starts her letter by saying, "Is Christianity in China doomed to failure? This question has been ringing in my heart ever since a lone copy of *Time* squeezed through the blockade three weeks ago and we read the heart-breaking words of a prominent American theologian, broadcasting to the public the certain failure of Christianity in China in the near future."

Quite a picture, is it not! Can't you just see how those missionaries must have felt when they read the profound judgment of an American theologian! It would be well for the theologian in question, as well as for the rest of us, to contemplate the situation Mrs. Worley describes.

Who is Mrs. Worley? She's been a missionary in China for thirty-five years. She lost her husband two years ago and that loss would have been justifiable reason for her return to this country, but she has stayed on because she believes that "Christianity in China is not going to fail." She has been living under the Communist government in Foochow for the past six months; she admits that at times "life is unpredictable and uncertain;" she says that there "is tension in every one of our Christian institutions," and that the tension is increasing. "But have we tried to evacuate?" *"No, we have chosen to stand by."* Can't you hear the round tones of the American theologian who confidently predicts that Christianity is doomed in China? Can you hear Mrs. Worley say, "No, we have chosen to stand by!"

Church officials will be interested in knowing that due to some interruptions, the Foochow Methodists are just beginning their Advance program. The theological students at Foochow are now involved in a house-to-house visitation evangelism program and their slogan is "Win one." Mrs. Worley says in her letter, "We believe Christianity in China is growing. We know the Church in China is founded on a sure and firm foundation. Every missionary, *sticking to his post,* testifies to this fact."

A prominent American theologian has broadcast to the public that Christianity in China is doomed. Mrs. Lloyd Worley, writing from Foochow, China, says, "We have chosen to stand by!" Which will you believe?

If You Can't Pay For It — Gamble

There is abroad in this country an exceedingly popular notion that if authentic taxes will not cover the costs that mount under bureaucratic government, then the thing to do is promote state lotteries. After all, runs the reasoning, everybody gambles, so why not legalize it and let the state clean up on the take!

Massachusetts has had a series of political characters who have been hard at it to legalize gambling in this state; New York's gamblers are well represented in the legislature in proposing lotteries for that state; now California is weighing the matter in order to pay for its "ham and eggs" pension plan. Governor Earl Warren, a courageous statesman, has expressed his vigorous opposition to legalized gambling in California in these words, "I can't see how any thoughtful person could vote for such a proposition." The California gamblers want a five-man commission set up to organize the lottery; they are each to be paid $10,000 salary plus travel expenses, and be provided $6,000,000 with which to organize the operation.

Kentucky, in order to pay a veteran's bonus, has been trying to get through a lottery on the Kentucky Derby. Poor little Rhode Island is having a fine time with its bookies who are hard at work to get the legislature to back their efforts. Pennsylvania gamblers are working to promote a state lottery to finance the Philadelphia General Hospital and "other worthy institutions." Arizona wants to license and tax slot machines.

If churchmen are complacent about all of this, then perhaps they will be startled to discover that conservative estimates indicate that in 44 of our 48 state legislatures next year, bills will be introduced to secure some kind of legalized betting.

The gamblers are having a good press and a ready response from many people who operate under the false assumption that it is possible to get something for nothing. The gamblers are finding many willing cohorts in an unsuspecting public that gets into gambling on the easy way: "take a little chance — help a good cause." Now, however, we find ourselves on the threshold of what might well be economic chaos in America. Our "little chances" have grown into big business and that nefarious trade finds joy and financial satisfaction in the big spending mood of the nation. The tide must be turned and we must once again reckon with the obvious fact that we can't get something for nothing.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For April 30th.

Topics Copyrighted by the International Council of Religious Education.

WHERE IS OUR HOPE ? AMOS 5:4-9, 14-15, 21-24.

The Lord is His Name

In a book so recently printed that the ink is scarcely dry there is a very disquieting contribution to the knowledge of man's origin. For the sake of the author and the vital contribution he makes elsewhere in his book to the real science and practice of farming we omit his name and the title of the book. To avoid identification we give only the substance of the passage. We run the two statements, — one from the Old Testament and one from the new book:— "In the beginning God created the heavens and the earth." In these ancient words the author of Genesis makes God the creator of the universe. "In the beginning we all came from the sea," is the basic statement of the book we have mentioned. The author then goes on to add that we do not know and may never find out how the original spark of life came into existence.

Now let us turn to the words of Amos, an obscure herdsman from Tekoa and read some mighty words of insight and comfort to men and nations; — "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: *The Lord Is His Name.*"

One phrase of this mighty utterance which puts the Lord God Almighty in the process of creation and running of this universe comes to all who sit in the shadow of death — "And turneth the shadow of death into the morning." The Lord who created and sustains this universe is not so mechanical and scientific that he overlooks the deepest needs of man. He is a lonely watcher of the night and brings the dawn to a stricken soul who stares at the ceiling in his grief. What a Lord God of mankind this is who brightens the shadow of death.

"Righteousness As A Mighty Stream"

After lashing out at the melody of viols and the lulling notes of song rising from acts of worship done as a substitute for righteousness, Amos gives us this great utterance — "But let judgment run down as waters, and righteousness as a mighty stream."

We need this jolting blow which Amos struck at our efforts to substitute worship services for righteous deeds. We need to worship God in an orderly fashion with whatever ceremony has been agreed upon. But all of the established forms of worship and the words used as symbols which only those who think them up can understand, which creep into our liturgy, are unacceptable to the God of Amos. And the God Amos called "The Lord" is our Lord and he is no doubt impatient with our efforts to substitute forms of worship for righteousness.

Feast days and solemn assemblies come in for some of the prophet Amos' most scathing criticism. He quotes his Lord as saying, " I hate, I despise your feast days, and I will not smell in your solemn assemblies."

What would Amos say about our commercialized Thanksgiving and Christmas? How would he react to a recent effort to separate these two days a week further apart so that the overspent buyers could catch up on their cash and buy bigger and more gaudy gifts?

As a substitute for all that was before him in the way of false worship Amos cried out for a mighty stream of righteousness. He would not count a mere trickle of water in a half dry brook as a mighty stream.

We are trying to work up a revival now in New England to drive the devil out of our borders. Much needs to be done to revive religion but the total gospel must be applied to the whole of life if anything in the way of a sweeping revival is to come. We would like to see "righteousness as a mighty stream" flow across this nation and cover the earth as the water covers the bed of the sea.

"Seek the Lord and Ye Shall Live"

What better advice could anyone receive than the words of Amos: "Seek the Lord and Ye Shall Live." We limp along with scanty strength, undernourished and bereft of life because we are on the negative side of life. We are against more things than we are for and as a result we are shoved aside by positive, militant, and aggressive people who may not have the truth by which to live.

If ever we are to win in our personal fight for righteousness we must begin to make some large claims for our own gospel of righteousness. We are on the defensive all along the line in religion and statesmanship and in our efforts to spread democracy.

Life full and abundant should be our aim. No amount of criticism of the views of others will give us the basis for the abundant life we so desperately need and crave.

We will have to go out and seek the Lord if we are ever to find the abundant life. We have to seek everything else so why do we expect God to hand us something for nothing.

"Seek good and not evil" is another way of stating the words first used by Amos in regard to seeking the Lord. There are people who go around looking for evil instead of good in the lives of others. We are now back in the old muck-raking days when men went about this country smelling for dirt and shoveling it up from hidden places. What a joy all this witch-hunting and red-herring-dragging must bring to the Devil. When men wave papers they claim are conclusive evidence by which to prove their charges and then back down and refuse to name the charges, much less their proof, it is time for the people of this nation to get to work looking for some good instead of evil.

Amos was a fearless prophet who dared to speak out at a time when his nation was in grave peril. He did not go around condoning evil or placating sinners. He rasped out some healthy words of doom and told so much truth that we are still applying it to our own times.

Our Faith Is Growing

E. JERRY WALKER

Like the leaven which the woman hid in three measures of meal, the powerful little "Our Faith" booklets have been a mighty influence within our church as a whole.

"It was taken for granted that our house of worship would be dark on Sunday nights," a southern pastor writes. "But now — you should see the change! We have a service every Sunday night to discuss 'Our Faith,' and attendance continues to grow. There is a new light in our church and in the hearts of our people. And this in a town where Sunday evening services were practically unknown!"

A Chicago minister says, "For the first time in the history of this church we are having two identical morning services. Both are well attended, the second frequently overflowing into an adjoining room. The people are hungry for a deeper understanding of 'Our Faith.'"

From Iowa comes this report: "More good results from the use of these booklets are being discovered every week. Requests have come for more literature. A church library is flourishing. Adult church school attendance is on the increase. Well equipped folks, who thought themselves too busy before, are finding time to volunteer for teaching. Sunday evening services — by request, mind you! — have become a regular function. More people, especially the young folks, are seeking the pastor's counsel on personal matters. And I must confess that this whole transformation has put me on my mettle. I've had to discipline myself closely to be equal to the opportunities and the Advance for Christ that has been touched off by the 'Our Faith' booklets."

Yes, leaven has been hidden in the meal. A mustard seed has been planted. And hundreds of letters that flood the Advance office from all over the Methodist world bear witness that where that seed has been cultivated, a strong, active faith is growing.

In launching the Preaching and Teaching endeavor of the Advance, Bishop Oxnam wrote: "There is something dramatic in the thought of a world church simultaneously giving itself to a sincere study of its faith, something compelling in the realization that . . . Methodists everywhere will study Our Faith in moments of private devotion, committing themselves as did Jesus, 'Not my will, but thine be done.'"

Today Bishop Oxnam's statement is a prophecy fulfilled. For hundreds and thousands of Methodists have done just that: committed themselves to the Will of God. And largely this has come about through the use of the eight booklets on 'Our Faith' which were carefully prepared by leading scholars of the church for everyday use by ministers and laymen. (A few of the booklets still are available from the office of the Advance for Christ and his Church, 740 Rush Street, Chicago, Illinois.)

Here is a typical pastoral report from Indianapolis, Indiana: "Perhaps the most significant incident in connection with the use of the 'Our Faith' booklets was the statement of a young woman," a pastor writes. "She came to me for counsel and told how she had experienced a wonderful spiritual renewal. She had passed through one of the most trying experiences of her life, and she gave the Faith booklets credit for clarifying her thinking and resolving her doubts during that crisis."

In Chattanooga, Tenn., a minister has this story to relate: One of his most influential laymen asked him to lunch, told him how for the first time in his life he "felt an inner peace and joy, . . . a complete freedom in prayer." "I suppose," the layman concluded thoughtfully, "that you might say I have been converted." By what means was the seed of revival planted in this man's heart? —through study, while reading the booklet, "Our Faith in Christ."

The pastor in another southern church located in a small town tells of a young married man who was definitely committed to the church. But he was unhappy in his religion. He did not feel he was growing. "I feel like an inactive Christian," he confided. "I know so little about the church. And worst of all, I don't feel I know how to live day by day like a Christian." This young man was in real trouble, and wisely, the pastor detected it. He recommended the 'Our Faith' booklets. Then he added this suggestion, "Why don't you each morning," he said, "read in the Bible until you find a passage of Scripture that seems to fit your needs. Copy the verse on a piece of paper. Stuff it into your pocket, and once in awhile during the day, take it out and look at it."

That was the point of Advance for that young man. His latent interest became active. His potentialities turned into power. "And now," the pastor concludes, "you can stop him anytime, ask him about the verse for the day, and he'll pull it from his pocket with a smile. He is finding the 'Peace which passes all understanding.'"

Wherever the "Our Faith" booklets have been used in a carefully planned program with sincere preparation and prayerful presentation, the results have been just as gratifying as these. But the letters which come to the Advance office indicate that the methods utilized in the local church have been the key to success. As with all church programs of world-wide significance, the local pastor controls the switch that will light the long darkened church on Sunday nights, put new life in the youth groups, make Sunday school an integral part of community life, spur the church on to Advance for Christ!

"We are convinced that the effectiveness of our program," the pastor in Verona, Miss., says, "has been largely determined by two things: advance preparation on the part of our leaders and the right kind of publicity."

In Rushville, Ill., "Large posters carrying announcement of the series, pictures of the guest speakers, and the theme for each evening were widely distributed, and brought many guests, especially from nearby rural areas."

In some churches special attention was paid to one particular group with unusual success. The pastor in Center, Col., tells how "every Wednesday afternoon during the public school lunch period the senior high youth bring their lunches to the church and study the material in the booklet for that particular month. While they eat I pre-

sent some background. When they have finished their lunch, I start things by asking a question or two, and they take it from there. The response has been most favorable. There are as many — sometimes more — who attend these Wednesday study sessions as come to the regular Sunday evening MYF meetings."

To stimulate interest in the booklets, a minister in Biddeford, Maine, is giving an American Revised Version of the New Testament for each of the eight best quotations given him by a member of his congregation from the booklet of the month. In Columbus, Miss., the pastor uses the booklets for his weekly radio broadcast; while in Beardstown, Ill., and Attica, Ind., the technique of the Town Meeting of the Air radio program is used right in the regular church services with representatives of various church groups participating on the panels.

And the results? Everywhere they are nothing less than amazing. As Bishop Oxnam said, there is something dramatic and compelling in all this. There is leaven at work. A mustard seed has been planted. Our church is on the Advance! Larger congregations, a new spirit of leadership, revitalized Sunday schools, a spiritual thirst is being quenched. The pastor in Silver City, New Mexico, sums up his feeling about the booklets in this way: "They have enriched my own preaching, they have given us an authoritative expression of Methodist beliefs on a church-wide scale."

A simple, direct evaluation of the worth of the endeavor was given in the words of a minister in Alexandria, Indiana: "This is one of the greatest concerted efforts of The Methodist Church to revitalize the Faith of her people that I have known in my forty years of ministry."

Yes, they are like the leaven which the woman hid in three measures of meal until the whole was leavened.

Communism, Secularism And Christianity

WALTER G. MUELDER

The world-wide Christian church has an obligation to proclaim and practice Christianity in the face of the rising tide of atheistic Communism and secularism today. By Christianity I mean the whole gospel of Christ and its personal and social implications. By Communism I mean the dominant world view and policies of the Communist Party. By secularism I mean both the practical attitude and the philosophy which finds its highest good in the creature satisfactions of the present age: worldly success, power, wealth, comfort and pleasure. Communism is one expression of secularism. But secularism pervades also most of Western civilization, including America. It is a spiritual disease afflicting millions of members of the Christian church. Indeed it is secularism which is the cause of the present hysteria concerning Communism. Genuine Christianity has nothing to fear, since the gospel is grounded in the reality of a Christlike God. Christians may suffer because of both Communist and secularist policies in the present world..

Communism A False Philosophy

It is not difficult to find many serious errors in the Communist philosophy of life.

(1) The dominant Communist view rules out a theistic outlook on life. Its view is that matter is eternal and creative. There is no recognition of a distinct spiritual principle.

(2) There is a false view of the nature of man. Personality has no basic security in a loving God and no adequate purpose in life. Atheistic Communism rejects the existence of eternal truths and ideal values which transcend the individual.

(3) Communism has an inadequate view of freedom with the result that the individual person is not fully respected. There is no conception of a free moral agent responsible to God for all his actions.

(4) The sense of individual worth tends to be suppressed under the power and requirements of the group. Communism rightly recognizes the reality of classes and other groups, but it fails to appreciate the integrity and rights of persons as persons.

(5) Communism has a distorted view of science and philosophy because it does not have a sound principle of self-criticism. For this reason it tends to be dogmatic and authoritarian. Authoritarianism, whether Communist or Roman Catholic, violates the principles of freedom, conscience, personal worth and ideals which transcend all institutions.

(6) Communism has a false view of religion. Marx' followers have been so obsessed with the reactionary influences of secularism in the church that they have failed to grasp the creative, prophetic and redemptive work of religion.

(7) Communism has an exaggerated understanding of the place of economic forces in society. Economic determinism is poor social science. In both Communism and American secularism economic values are disproportionately emphasized.

(8) Because of its economic determinism Communism has a faulty view of the state. The defective doctrine of the state stresses overmuch (a) force, (b) class interests and (c) totalitarian collectivism. Robert M. MacIver is right when he says that "the notion that force is the creator of government is one of those part truths that beget total error."

(9) For all the above reasons Communism has a false conception of the sources of corruption in man and society and therefore a false view as to how corruption is overcome.

(10) Finally, by its practical policy that the end justifies the means, Communism has undercut faith in the pledged word and confidence in co-operative activities for worthy social goals.

For all these reasons, and for many others which could be listed, totalitarian Communism is incompatible with Christianity.

Anti-Communism No Solution

The ease with which sound Christian philosophy can dispose of atheistic communism is no ground for com

placency. Neither does it dispose of the evils of our time. Above all it is no excuse for war-mongering either against the Soviet Union or against the new Chinese government. Let us look at these points in order.

Opposition to Communism is no ground for moral or social complacency because it does not face the root causes of Communism. The roots of Communism are not in its false ideology but in the deep class and caste fissures of world society. Social injustice such as exploitation, imperialism, racial inequality, monopolistic economic power, insecurity, unemployment, unfair distribution of wealth — these and a score of other persistent maladies are the soil of Communism. Communism thrives because it promises men release from fear, insecurity and exploitation and offers them brotherhood, significance and security.

There are serious problems which transcend both Russian and American society. Praise of America and condemnation of Russia will not affect these one whit. Neither will the opposite approach. Only a prophetic Christianity grounded in God's righteous will for all nations will suffice. I refer to the evil of secularism. The worship of material things, of creature comforts, of success is encouraged by every industrialized and urban society. Technology in Russia and America is geared to produce things which will attract buyers. Both nations are obsessed with production — the production of things. The materialism of sensate satisfactions is a challenge to religion in every land.

A closely related problem which a mere program of anti-communism will not resolve is what we may call the creation of mass-mindedness. In all countries today where mass media like the radio, TV, and newspaper chains are prominent there is a tendency to manipulate the minds of men by controlling the desires and ideas to which they give attention. Where men are concentrated in large urban centers behind the bamboo-curtain in the Orient or behind the iron-curtain in Russia or behind the newspaper-curtain in the U. S. A. they tend to be reduced to anonymity. In large industrial centers men tend to become numbers on a time clock, production or consumer units simply or social security numbers. When men are conscripted by the millions into the armed forces, they tend to lose their personal identity. These tendencies pose serious problems in every industrialized nation regardless of ideology. They are a challenge to the Christian social conscience and to Christian social inventiveness to advise ways and means of preserving personal integrity amidst skyscrapers, blast-furnaces, assembly lines and row on row of two-room apartment houses. Where technology dominates a culture, it is difficult to maintain freedom and personal dignity.

Christianity must help men everywhere to recover the principle of personality, the principle of brotherhood and the principle of ultimate meaning.

In this situation an anti-communist hysteria can only make matters worse by leading to the loss of personal freedom and finally to war. Confronted by a rival faith like Communism about the worst thing Christianity can do is to lose faith in the ways of Christianity. The bishops of The Methodist Church were entirely right in saying in the 1948 Episcopal Address: "Ideas cannot be destroyed by military force. . . . Ideas are conquered by better ideas whose truth has been revealed in practices which enrich personality."

Trust in force and violence is just as bad today as it was in the days of Jeremiah. Such trust is just as bad for Christians and non-Christians in America as it is for Christians and non-Christians in Russia. In fact, trust in force and fear of critical discussion of controversial issues destroys democracy and makes for totalitarianism. John Foster Dulles underscored the position developed in the Episcopal Address, in the findings of our World Peace Commission and other resolutions of the General Conference as well as the position of the (unofficial) Methodist Federation for Social Action when he said:

"War is not an appropriate counter-measure to the Communist Party attack. In fact, instead of defending our free institutions, war would weaken them, and in the long run probably inure greatly to the benefit of the Communist Party. . . . A third world war might well make the Communist Party supreme in the world."

Self-Criticism And Civil Liberty

Two of the greatest weaknesses of the U.S.S.R. are its lack of self-criticism and the absence of a strong political tradition of civil liberty. Marxism has become a dogma which has lost its capacity for humble self-analysis. Russian collectivism has not had the benefit of centuries of discipline in political liberty with the freedoms of unhampered self-expression. On the other hand, self-criticism is the genius of Christianity and civil liberty is the spirit of democracy. Today men are in danger of throwing their Christian and democratic birthrights away by refusal to make a sufficient spiritual effort.

By thinking hysterically and not critically millions of American Christians are being led to believe that freedom and order are contradictory ideas. They associate freedom with Christianity, democracy and "free-enterprise;" they associate order with totalitarianism, collectivism and Communism. Actually freedom and order are dependent on one another as well as opposed to each other. For example, a healthy personality has both order and freedom. So also, justice requires freedom and order. Democracy needs freedom and order. There is some freedom in capitalism but there is a great deal of disguised coercion and a great deal of constriction of freedom through monopolistic controls. On the other hand, there is much racial and cultural freedom in the Soviet Union, but there are types of economic and political coercion which shock our sense of religious and civil liberty.

The problem before us is: what combinations of liberty and restraint, of freedom and order, organized and secured by the community of, by and for persons will provide men with the highest opportunity for development and will encourage responsibility each for all?

These are days which call for creative social inventiveness. Will Christians rise to the occasion by establishing the Christian faith through democratic social justice and thus outthink, outwork, and outlive totalitarian Communism or will the secularism of creature comforts and the hysteria of military-mindedness deliver our civilization into utter destruction?

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A Reply To John T. Flynn's Attack

E. Stanley Jones

There are two ways to fight communism. One is to fight the ideology underlying it, to get hysterical about any manifestations of it, real or supposed, to throw accusations of being members or affiliates of communism against all who advocate social change and to take a negative attitude in general. This attitude defeats its own purpose, produces the very thing it fights and prepares the soil in which communism can grow. The other way is to fight the ideology underlying it and then try to produce such social changes as will produce an order in which communism cannot grow. I unhesitatingly take the latter method.

In the year 1935 I wrote a book entitled, "Christ's Alternative to Communism," in which I said in the opening chapter: "This generation, or at the most the next, will have to decide between materialistic, atheistic communism and the kingdom of God on earth." In closing the book I said: "The kingdom of the atheistic mass man and the kingdom of God are at the door of the world." Another book in 1937, "The Choice Before Us," had the same thesis. I pleaded that we create an order in which communism could not grow and I further pleaded that the kingdom of God be the pattern for that new order.

Does John T. Flynn give any credit to those of us who saw the issue 15 years ago and tried to awaken America and the world to the urgency of it, when he and others, who now act as if they were the saviors of humanity, were apparently oblivious to the issue? Not that I know of. He obscures the main thesis of my books and pounces on passages where I said things favorable to the Russian experiment. I did say as many favorable things as possible on the sound theory, I believe, that the only way to overthrow a thing is first to recognize the good in the thing and then you are in a position to attack the evil.

But my two books were written before Russia had attacked Finland, absorbed the Baltic States and overrun the adjacent western nations. She was then apparently not imperialistic. I said things then about Russia that I would not say now, for Russia has turned imperialistic and is apparently aiming at world dominion. Is it fair to take things out of that setting and put them into this setting where they do not belong? Did Mr. Flynn say favorable things about Russia when she was our ally during the war? If he didn't, he would probably be the one exception. Would it be fair to take those things out of that setting and put them into this one? And yet that is exactly what Flynn does.

The central insinuation of Flynn is this: Certain Christian leaders, among them myself, are the tools of the communists in planting ideas. "In promoting certain controlling ideas among various defined groups the communists know that there are 'key minds' — men and women who by reason of their position in the group are peculiarly effective in planting ideas." He then goes on and names those supposedly "key minds" — Oxnam, Jones, Carpenter, Bennett. I know I speak for the other three men — men whom I honor, and whom multitudes honor for their Christian character and devoted service, that this is a deliberate falsehood. Not one of these men is being "used" by anybody. They have spoken as their consciences, trained under Christ, have impelled them. But to imply, as Flynn does, for he dare not state that we are tools — for him to imply that we are tools is as base an attempt at an assassination of character on a wide scale as I have ever come across. Take myself and my connection with communism. The only connection with communism, which the document Flynn makes use of for his facts, "How Red is the Federal Council?", could possibly find was that I was an "affiliate" of a supposedly subversive organization called, "The League for Peace and Democracy." They first said I was a "member," then they had to change this to "affiliate." And what does "affiliate" mean? I once gave my name as a sponsor to a meeting held in 1939 under their auspices. I do not remember the occasion, but I suppose I was asked during the tense months before the war to sponsor a meeting for "peace and democracy." Who wouldn't want "peace and democracy?" Looking at the list of sponsors and seeing prominent names I must have given mine. I did not attend the meeting, have never heard from this organization since, nor have they heard from me. But this makes me an "affiliate!" It is out of these flimsy tissues of innuendo they have built up this scarecrow.

Take the other connections I am supposed to have. I wouldn't apologize if I were officially connected with the Federal Council, for I respect the men who are. If there are any "reds" in the Federal Council I have never seen them. But I am not officially connected. They pay me nothing and I do not represent them. They are not responsible for what I say, nor am I for what they say. My connection is this: Along with scores of others I hold evangelistic missions under the Department of Evangelism of the Federal Council. I pay the department for setting up of the mission itself — pay them out of funds collected during the mission, the balance going to missionary work in India. The Federal Council has never said what I should or should not say in my messages, nor have I ever asked them. Therefore when Flynn says: "Dr. Jones is sent out periodically by the Federal Council from city to city to preach the glory of Red Christianity," he is guilty of a perversion which is indistinguishable from lying.

And some of this perversion is not through mere ignorance — though ignorance is written across everything he has written about Protestant Christianity. Some of it is with deliberate intention to produce a false impression. He says, quoting me: "And he declares that in ten years Russia will be the most powerful nation on earth." The quotation in my book is, "John Gunther, in his penetrating book, 'Inside Europe,' ends the book by saying: 'Give Russia ten more years of peace and she will be the most powerful nation on earth.'" He suppresses John Gunther and makes me say it. Other than deliberate?

Again Flynn says, quoting me: "He feels that a great conflict between these two systems (embodied in Russia and America) would be a world calamity." Wouldn't it be? Doesn't Flynn want to head that off, or is he war-mongering? What is the way out which I suggested? I said that America embodied individualism for the most part and Russia embodied collectivism for the most part. Both individualism and collectivism are half truths. (This was twisted in one newspaper into: "Stanley Jones says America is fifty per cent right and Russia fifty per cent right." I didn't say that. I said the principles of individualism and collectivism are half truths. In this particular struggle I think America is seventy-five per cent right and Russia seventy-five per cent wrong.) You must get them both to change and come to an order beyond individualism and beyond collectivism — to an order where you love your neighbor, the truth in collectivism, as yourself, the truth in individualism — a Christian order, the kingdom of God. It is to the bringing in of that order, the kingdom of God, to which I dedicate my life. I am neither a communist nor a socialist — I am a Christian.

I can quite understand that Flynn with his Roman Catholic background where the kingdom of God and the Roman Catholic Church are made identical, would be quite incapable of understanding the New Testament idea of the kingdom of God on earth. He would dub it socialism for sheer want of understanding. In this connection Flynn writes in a personal letter to a friend of mine: "I

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was born and reared a Catholic but I can assure you that this has nothing whatever to do with my political convictions. I might also add that there is a growing group inside the Catholic clergy and laity not far removed from Dr. Oxnam and Dr. Jones, strange as this may seem. I would have dealt with this in the book, but did not because they do not have possession of any considerable machinery of the Catholic Church. I would not have attacked Oxnam and Jones and the others merely as individuals. I did so only because I felt that they had wormed themselves into positions of importance in a great Protestant organization and were using that position to promote economic and political ideas rather than their religious opinions."

This is interesting. I am attacked because I have "wormed" myself "into positions of importance in a great Protestant organization," and I don't even hold an office, never have held one, nor am I even on a committee of the Federal Council and never have been! I have not attended a meeting of the Federal Council in ten years and then only as a speaker.

Is this the real reason for not attacking the clergy and laymen in the Catholic Church who hold views "not far removed" from ours? One could pick out statements even from Papal pronouncements and from Roman Catholic speakers and tear them from their context and make a case similar to the one made against us. Then why the profound silence about any Roman Catholic in the book? I would have just as good right — and better — to say that Flynn is a tool in the hands of Roman Catholic influences to bring discredit upon the Protestant church and some of its ministers, as he has a right to insinuate that we are "peculiarly effective" agents of communist influence and ideas. I say "better reason" for he is a member of the Roman Catholic Church and we are not members of the communist party or any of its affiliates. Discerning minds will not dismiss this possibility. In any case he has been silent about one and hysterically and deviously blatant about the other. Why?

The Church And War

Norman Thomas, veteran political leader, and Dr. Henry Hitt Crane, minister of the Central Methodist Church, Detroit, Michigan, will keynote the Conference on the Church and War to be held in Detroit, May 8-11.

Speaking to 500 delegates of church peace groups, the speakers will discuss two main problems confronting the conference. Mr. Thomas will present his ideas on what leadership the general public expects of the churches in dealing with the moral questions raised by modern warfare. Dr. Crane will speak on what can be done to make religious pacifism a more active force in present-day American church life.

This annoucement was made by Dr. Albert E. Day of the Mount Vernon Place Methodist Church, Baltimore, Maryland, chairman of the 100-member committee, representing 13 denominational peace groups, which has called the national gathering.

Following the keynote addresses, the delegates will hear presentations of the conference themes by leading Protestant churchmen.

Dean Walter G. Muelder of Boston University School of Theology will address the conference on the social and political implications of the pacifist witness. The theological bases of pacifism, derived from the Bible and early church tradition, will be set forth by Professor Robert L. Calhoun of Yale Divinity School.

These addresses, along with pre-conference distribution of twelve study papers, will be the foundation for section-meeting consideration of the main conference themes. Among those preparing study papers are Nels Ferre of Andover Newton Theological Seminary, Walter Marshall Horton of Oberlin College School of Theology, Pitirim Sorokin of Harvard University, A. J. Muste of the Fellowship of Reconciliation, Culbert Rutenber of Eastern Baptist Theological Seminary, Harold Bender of Goshen College (Mennonite), and Howard Brinton of Pendle Hill School (Quaker).

The findings of the conference will be published and distributed to the American church public.

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Four Generations Baptized

Four generations in one family were baptized on Palm Sunday at the Arnolds Mills Methodist Church in Cumberland, R.I.

A great-grandfather, Herbert D. Johnson, was baptized along with his son, Harry E. Johnson, Sr.; his grandson, Harry E. Johnson, Jr.; and his four-months old great-granddaughter, Eleanor Elizabeth Johnson. The three men were also received into membership in the church.

In addition to these four members of one family, three adults, one youth, and one baby were also baptized.

At this service a total of twenty-three persons were received into membership in the church, which has 156 active members. Nineteen of these came on Profession of Faith, two by transfer from other Methodist churches, and two from other denominations. Eleven were young people who had completed a course of study in church membership with the pastor, the Rev. H. Osgood Bennett. The adults also received training before being accepted as members of the church.

Fifteen of these new members were received as a result of a week of visitation evangelism in which teams of laymen called in the homes of prospective members. The church's Committee on Membership and Evangelism prepared the list of prospects. Ten visitors received training from the director of the Rhode Island Evangelistic Advance and from the pastor.

Palm Sunday was a great day in the life of this little country church. Attendance was two and a half times the average Sunday congregation. And the membership of the church was increased 15 per cent, exceeding the goal for evangelism in the Advance for Christ and His Church.

Sin As Communist Plot

Manchester, N.H. (RNS) — Evangelist Billy Graham said here that the "insidious spread of sin throughout the nation is part of a Communist plot to weaken us so that when they are ready we will not have the moral strength to withstand their attack."

Speaking before a crowd of nearly 2,000 persons, Dr. Graham denounced Communism as a "fanatical, supernaturally endowed religion that has declared war on God."

The youthful evangelist said the American home was breaking up, and pointed to the mounting divorce rate and the number of young people arrested for various crimes.

He declared that the church in this country has been in retreat for 50 years, and cited the fact that in Maine alone there are more than 500 churches closed.

"I give us three to five years at this rate," he said. "Then we're done unless we have a spiritual revival.

Spanish Gift To Pope

Madrid (RNS) — The Spanish government is planning to present Pope Pius XII with an elaborate hand-tooled, silver ornamented leather trunk as a special Holy Year gift, it was learned here.

Made in Seville, the trunk is adorned with bas reliefs depicting the Virgin of the Pilar, Our Lady of Montserrat, and a group of Spanish saints. It also has medals commemorating the famous cathedrals of Seville and Toledo and some of the most notable Spanish composers of religious music

What's Wrong With Protestantism?

William Wallace, Jr.

My answer to this question, as a layman, is "nothing." That is, nothing that the "powers that be" can't do something about if they come out of their mental fog. If every Protestant church had an alert advertising manager in charge of the music, I am of the opinion that things would be vastly different. Here's what I mean.

There are approximately eleven hundred hymns in the combined hymnals. Of these, eighty or ninety are familiar to members of all branches of Protestantism. There are the hymns we like to sing and do when given a chance. The trouble is that we are not given that chance. The great question is "Why?"

During my life I have attended various churches and talked to many ministers. Many of these men felt that the old hymns were hackneyed and then again they personally are tired of listening to them. Let's analyze these two points of view separately.

The first was that certain hymns are hackneyed. Have any of you ever been in a far away place, disconsolate, lonely and blue on a cold, foggy afternoon preceding Christmas? Have you, as you sloshed along, suddenly heard the strains of "Silent Night, Holy Night" played perhaps on a street organ or sung by three or four Salvation Army lassies? If you have, you've stopped with a tear in your eye and a warm feeling in your heart, put there by memories of home and the sound of that best-beloved, but most hackneyed of hymns. This same depth of feeling is experienced by almost everyone with most of the rest of the eighty or ninety hymns although each may have a separate meaning for different people and people's reactions to them will vary accordingly.

Many of us remember the sinking of the Titanic and how those men and women doomed to death gained courage to die bravely and grandly by singing in unison that awe-inspiring old hymn, "Nearer My God to Thee." Many of us have told our children about it and have seen their faces light up as they listened. But how many times have you had the thrilling experience of singing this grand old hymn slowly and majestically in your church? I have been in churches where I would not have been the least surprised to have found myself trying to sing the old familiar words of this hymn to some new air because the organist felt the old one hackneyed and that the congregation should learn a new one. It is ideas like this which are killing the church and slowly doing away with its traditional music.

Now let us consider the fact that the minister may get tired of these old hymns. There is no valid reason why he shouldn't be tired of them. They are part of the panoply by which he makes his living. However, the church must be run for those men and women who seldom go to church. When they go to church, they must enjoy not only the sermon but also that part of the service which is reserved particularly for them, the hymns. If this is not done, they will not come even sporadically. If it is, they will come more and more often.

Show me a singing church and I will show you a full church. Show me a non-singing church and I will show you one consisting predominantly of old ladies whose dentures are loose and whose belief in Hell is firm. You can't drive them out. They're playing safe.

Why do men like to go back to reunions at their schools? Among other things they love to sing the old familiar songs which everyone knows and can sing. Supposing the president of the college or the headmaster of the school told these old grads that they would have to learn new songs and they would be permitted to sing only one per cent of the old ones. You laugh, but that is just what is happening in many of our churches today.

Many churches go into debt to finance double quartets. The choir-master rehearses his group for hours in what he considers the music the congregation ought to hear — the great composers, including the Russian ones — and then during the service, he rushes, I mean actually races, through an unfamiliar hymn, probably unrehearsed by the choir, which is pitched so high no normal man can sing it. Generally it makes little difference because there are few men present under seventy to sing it anyway.

I would change all this. I wouldn't run the church for the ones who come constantly. I would run the church for those who do not come regularly, with the idea of making them regular in their attendence. I would have a sound meter to register the volume of the congregational singing and use it at all services. I would discard all of the hymns which didn't come up to a certain standard. I would watch the organist to see that he pitched the hymns where the men in my congregation could sing them. I would have the same hymn pitched in several different keys and check on the meter to find the range best suited for my group. Once this range has been found I would insist the organist play all his hymns in this range. This certainly might mean some transposing on his part, but to what better use could he put his time than increasing the size of the congregation.

Once I had all this worked out, I would ask my congregation to start selling the church to their friends as a place where they could come and not only be welcome and hear a good sermon, but where they would find the good old hymns played so that they could sing them. As strange as it may seem to those inside the church, I believe that this is enough of an innovation to start filling the churches again. That is what I mean when I say that every church should have a salesmanager. This salesmanager would watch the sound meter during the hymn and when it showed less volume than it should, he would consider that hymn a loss to the church and to God.

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Dr. Auman Appointed

Bishop G. Bromley Oxnam of New York announced from his office at Methodist headquarters the appointment of the Rev. Dr. Lester Ward Auman as superintendent of the Brooklyn South District of the New York East Conference, effective at the close of the New York East Conference session, May 21st. The district includes 68 Brooklyn, Queens and Long Island churches.

Dr. Auman has been minister of the Community Church, Jackson Heights, for the past 12 years. He will succeed the Rev. Dr. Karl F. Moore of Rockville Center whose six year term as district superintendent ends this month. Dr. Moore will be assigned to the pastorate of the church in Jackson Heights to be vacated by Dr. Auman.

Community Church, Jackson Heights, while Methodist connected, serves many denominations. Two regular Sunday morning services are required to accommodate its 1,600 members.

The Homemaker's Corner

Mrs. Harry A. Burnham

Some Homemakers' Responses

Perhaps it is the spirit of Easter which makes everyone feel happy and grateful, or perhaps it is just a coincidence that has brought response from two readers of this column who live in different parts of the country. Whatever it is, it gives us a very humble thankfulness that the little commonplace incidents recorded here have been helpful.

In a country town in northern New England, young Margaret was thinking about an assignment the teacher had given her; she was to give a talk to her class on what she saw on her walk to school. Her mother writes: "Margaret and I were walking home from my father's house. The moon was full and, although the evening was cool, I stopped to look at the shadows which the naked trees made on the snow. Margaret wondered what I was looking at, so I told her about

ne of the homemaker's corners of last November, and how it had described the beauty f tree branches when the leaves were gone. Margaret had her theme. She told the class bout the trees she saw on her way to school; heir twisted branches so clear against the ky, and the bird's nests which had been idden in summer. She got an A for her alk."

This column would rather give an A to little girl than to receive a Pulitizer prize.

Swift on the heels of that letter a Baltimore reader who has been visiting in Boston aid: "I'll never forget the story in ZIONS HERALD's Homemaker's Corner about Zacheas, and how he got out on a limb. For ears it has been a habit in our family, when nything went wrong to say 'I'm completely ut on a limb.' We will never say that gain without hearing a voice 'Make haste nd come down, for today I must abide at hy house'." Then she repeated some lines rom an old song:

"What means this eager, anxious throng,
Which moves with busy haste along?
These wondrous gatherings day by day,
What means this great commotion, pray?

In accents hushed the throng reply,
Jesus of Nazareth passeth by."

The Parson Looks At Labor

Clair M. Cook

Congress Reports on Steel

Last December one of these columns, listing seven points to show "inexcusable greed" in the steel industry's $4-a-ton price boost, closed with a sentence endorsing a "thorough and hard-hitting investigation."

Now that the Joint Congressional Economic Committee has made its report, how many of the millions who read front-page charges against the union have seen the equally biting words of these senators and representatives condemning the industry? If reported at all, the item is buried in the back pages. Yet this is the third official attack on steel's action, following those of the fact-finding board and of the President's Council of Economic Advisers in January. The Parson was taken to task by a reader for his "harsh look," but the official report is scarcely softer — it calls the price boost "not only untimely but unwarranted, greedy, and conscienceless." Strong words, for business-minded Congressmen!

When we quoted figures showing that the union contract could not add more than $2 per ton to steel costs, we were very generous; the committee affirms that total 1949 cost increases were only $1.20 a ton, with some savings that offset a part of that. By simple arithmetic, it would appear that $2.80 per ton went into profits; and of course we who buy cars and washing machines and television pay for it. The committee further says that at the time of the price rise, profits were already out of line as compared to other industry — and that the fact-finders were right in holding that *no* increase was necessary. The 1949 net profit for U. S. Steel, $166 million, was 20 per cent over 1948, in spite of the estimated $30 million cost of the strike to the company. The committee's conclusion is that only the monopolistic power of the business made possible jacking up of a price because the traffic would stand it.

The moral judgment of Martin Luther is pertinent here. In "On Trading and Usury," he says, "The merchants have among themselves one common practice, which is their chief maxim and the basis of all their sharp practices. They say: 'I may sell my goods as dear as I can.' This they think their right. Lo, that is giving place to avarice and opening every door and window to hell. What does it mean? Only this: 'I care nothing about my neighbor; so long as I have my profit and satisfy my greed, what affair is it of mine if it does my neighbor ten injuries at once?'"

It looks as though modern practice has not entirely outrun the old "chief maxim." Actually, the lack of self-restraint in such instances is doing much to push us directly toward the thing business most fears — government control. The Joint Committee includes in its recommendations that a further study be made "to determine if the steel industry has assumed the character of a public utility and should be regulated as such."

"The best and safest way," said Luther, "should be for temporal authorities to appoint over this matter wise and honest men who would appraise the cost of all sorts of wares and fix accordingly the outside price at which the merchant would get his due and have an honest living."

But then, of course, Luther was the most notorious radical of his day — what can you expect? Maybe he was even a fellow-traveler.

Town And Country

Westminster Theological Seminary's School for Town and Country Ministers will be held this year July 10-28. This three week school, designed especially for pastors working full time in rural charges, provides specialized training for church-community leadership and enables the students to study with leaders in American rural church circles. It is possible for each student to earn four hours graduate credit.

The instructors and their courses are: Dr. N. F. Forsyth, General Board of Education, Nashville, Tennessee, "The Minister's use of Christian Education."

Dr. E. J. Niederfrank, Extension Sociologist, U. S. Dept. of Agriculture, Washington D.C., "Community Organization and Leadership."

Professor John Baxter Howes, Department of Rural Church, Westminster Theological Seminary, Westminster, Maryland, "Rural Research and Survey."

An additional feature of the 1950 school will be a Seminar on the City Church, conducted by Dr. Frederick A. Shippey, Department of City Work, Board of Missions, New York, N.Y.

Pastors interested in attending this school are invited to address the director, Professor John Baxter Howes, Westminster Theological Seminary, Westminster, Maryland.

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Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

I get a kick out of sundials. I like to read the inscriptions on them. I have a collection of such inscriptions.

One of the best I know was an inscription that Alexander Woolcott once found on a dial, "It is later than you think!" Another inscription I like is, "I record only the sunny hours."

However, on the day that President Roosevelt died, I happened to be crossing the Harvard Yard. I had crossed it a thousand times before but I had never stopped to read the inscription on the sundial in the yard. That day I was in a thoughtful mood and stopped to read that inscription: "On this minute hangs eternity."

How dramatically that burned itself into the meaning of that dire day! I stood there remembering that President Roosevelt as a college student had passed by that dial hundreds of times; that he had walked under those rapidly greening trees in the old yard; that he, too, had often stood in the shadow of those old buildings.

Then, as I stood there that inscription brought back to my memory a saying of Thomas Carlyle which began to ring in my heart like the toll of the president's funeral bells: "Man? Stands he not at the center of immensities, at the conflux of eternities?"

I looked up into the sky and had a sudden feeling that I, as an individual, was actually standing in that minute at the very "center of immensity;" that, at that very minute I was actually standing at the "conflux of Eternity;" that all the time there ever was, was behind me; that that very minute was the heart of time and the universe.

It gives you an awareness of the value of time; that no minutes are to be wantonly wasted; that every second is like so much precious gold to be used and lived, laughed and loved in.

William Wordsworth: A Century Later

Charles Daniel Brodhead

On April 23, 1850, William Wordsworth, poet laureate of England, passed away at the hour when his favorite cuckoo clock was striking high noon. One hundred years later it is again the mid-century, and the Christian reader, fearing like Wordsworth that "Plain living and high thinking are no more," may well turn afresh to this great poet and his poetry.

Here may layman and preacher find inner renewal and abundant resources for inspired living. Professor Caleb T. Winchester of Wesleyan has closed his illuminating interpretation of Wordsworth with the assurance that his poetry "can take us out of all passionate striving, away from the dreary intercourse of life, and set us in the solitude of nature as in sanctuary; it can infuse a healthy sympathy for the essential virtues of men, however homely; and it can dilate the soul with thoughts as lofty and as pure as the naked open sky."

In these restless, peace-seeking times it will steady us to reread William Wordsworth with his deep faith in God, his meditative approach to nature, and his human touch and interest in humble, obscure lives. Professor Oscar Kuhns, another of my beloved teachers, has told how in college Wordsworth took hold of his heart with real power, and how he meant much to his spiritual development.

When the Rev. W. Elwell Lake, the Nestor of the Ocean City, N.J. Tabernacle Association, and Mrs. Lake celebrated their fiftieth wedding anniversary, he paid golden tribute to her and their half-century of life-partnership by quoting from Wordsworth,

"She was a phantom of delight."

What insights cluster around the life of Wordsworth, even though it was so largely uneventful! Consider, for instance, his call to be a poet:

"My heart was full! I made no vows, but vows
Were made there for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit."

Most of us are not dealing with prominent people whose names will long be remembered, but with the rank and file, with heroes unknown to fame. That is why we need with Wordsworth to find the uncommon in the commonplace and meaning in the menial, to have

"The harvest of a quiet eye" — and
"The heart that watches and receives,"

just as he pondered over the "Leech-gatherer on the lonely moor" and recognized greatness of character in Michael, the old shepherd. He listened to the Highland Reaper, as the maiden sang, and her message lingered:

"The music in my heart I bore,
Long after it was heard no more."

So may we find and remember. Else we become like Peter Bell, of whom he wrote:

"A yellow cowslip by the river's brim
A yellow cowslip 'twas to him,
And it was nothing more."

Thoughts like these help us to be a seer, when

"We see into the life things."

More than ever before, as Wordsworth declared in one of his most famous sonnets,

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

We need, as he expressed it in his "Lines Above Tintern Abbey,"

"A presence that disturbs me with the joy
Of elevated thoughts."

Then line after line of his poetry will become an inspiration:

"The still, sad music of humanity."

"that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

"O give, great God, to Freedom's wave to ride
Sublime o'er conquest, avarice and pride;
To sweep where Pleasure decks her guilty bowers,
And dark Oppression builds her thick-ribbed towers."

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Miss Burris To Head Social Welfare

Miss Emma Burris, director of the noted Marcy Center — social service institution of the Woman's Division of Christian Service — has been elected by the Board of Missions and Church Extension to succeed Miss Miriam V. Ristine as executive secretary of the Department of Social Welfare (Woman's Division of Christian Service), when the latter retires in June 1950.

Miss Burris was born in Franklin, La., and reared on a dairy farm. After graduation from Franklinton High School she entered Northwestern State College, at Natchitoches, La., and while there volunteered for Christian service. After two years she left college and taught in the Louisiana public schools; but later entered Scarritt College, graduating with the A.B. degree.

Miss Burris was commissioned as a deaconess at Mt. Vernon Place Methodist Church in Washington, D.C. in 1929, and was appointed to work as a kindergarten teacher at Rosa Valdez Settlement, Tampa, Florida. At the end of eight years in Florida, she reentered Scarritt College, and received the M.A. degree in sociology. Later Miss Burris was appointed to Lucy Holt Moore Center, Nashville, Tenn., for five years; and then one year at Kingdom House in St. Louis, Mo.

In 1946 she was appointed director of Marcy Center. She was president of the Scarritt Alumni Association from 1940 to 1942.

The Sin Of Race Prejudice

William P. King

The small boy said, "Dad, what is the shape of the earth?"

"Son, it is in the worst shape it has ever been."

What is the condition of the church? It is not in the worst condition that it has ever been, but the immediate outlook is not encouraging. It never occurs to hosts of church members to subject their racial attitude to the test of the life and teachings of Jesus. They think they are paying and praying their way to glory. They gladly sing "Must Jesus bear the cross alone?" and they are very careful to avoid the way of the cross.

They take the line of least resistance and fall in with popular prejudices. There are church members who boast of how they read the Bible, but they have not found out the meaning of Christianity.

When they get to Matthew 7:12 they had better stop reading until they try to put it practice the Golden Rule.

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If you were a Negro, how would you want eople to treat you?

If you were a Negro, would you want to e subjected to scorn, discriminated against, nd regarded always as inferior?

A man has no right to call himself a hristian when dominated by race prejudice. When Jesus spoke in his home town of Nazreth at first, "All spoke well of him." But hen he referred to the ministry of Elijah a Gentile woman and to the ministry of lisha to Noaman, the Syrian, "They were lled with rage and tried to kill him."

When Paul ran counter to race prejudice s the false rumor spread that he had gone ith the Gentile, Trophimus, into the temple, frenzied mob tried to kill him.

I say it deliberately that race prejudice is e basest, meanest vice of humanity. As bad s liquor is, it is worse than liquor. As bad s war is, it is worse than war, one of the auses of war.

We are in need of an answer to the prayer, God, give us Men."

God give us more men who are not afraid, ditors, who had rather lose subscriptions, reachers who had rather lose their position an to suppress the truth.

I say it deliberately — it is better to lose ,000 congregations, better to lose a million embers than to prove disloyal to the mind f Christ.

The Christian Church is making progress, owly but surely. The church of the long ture will look back and marvel at the pagan rejudice of many church people in 1950. long the way the reactionaries are in for me severe jolts. *Agitation* is much to be referred to *Stagnation.*

New Manual On Stewardship

The General Board of Lay Activities of he Methodist Church has issued a new 68-age manual on "Christian Stewardship in he Local Church." Early reports indicate is winning a strong nod of approval from aders throughout the church.

Edited by Dr. E. Lamont Geissinger, asociate secretary of the board and head of its ewardship department, the booklet is inended to serve as a textbook and to proide source material for a complete philosohy and practice of Christian stewardship. is one of a series of manuals being printed y the General Board of Lay Activities, of hich Chilton G. Bennett is executive secreary.

The manual's strong emphasis upon the ewardship of personality is reflected in its atement: "What the Christian does with imself will largely determine what he does ith his material possessions."

Practical problems discussed in the booklet nclude:

— how to find and enlist more trained hurch workers.

— how to secure more adequate funds to upport the church.

— how to stir up enthusiasm for a greatly expanded program.

Copies of the booklet may be secured for 15 cents each from the General Board of Lay Activities, 740 Rush St., Chicago 11, Ill. In quantities, they are $1.50 per dozen or $10.00 per hundred.

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Possibility Of New Episcopal Areas

The Rev. Albert C. Hoover of Chicago, director of the Statistical Office of The Methodist Church, has announced figures which show the possibility of creating new episcopal areas in 1952. There are now 35 areas in the church's six jurisdictions in the United States and possessions.

In answer to many requests for such information, Director Hoover has compiled statistics to indicate the membership gains each jurisdiction would have to make by its next quadrennial meeting in order to be eligible to elect an additional bishop and establish a new area.

He has based his calculations upon legislation governing the number of bishops in a jurisdiction (Par. 439 in the *Discipline*):

Each jurisdiction having 500,000 church members or less shall be entitled to four bishops, and for each additional 500,000 church members or two thirds thereof shall be entitled to one additional bishop, provided that the General Conference may authorize any Jurisdictional Conference to elect one or more bishops beyond the quota herein specified in order to provide episcopal supervision for mission fields outside the territory of a Jurisdictional Conference.

His figures show that the Northeastern Jurisdiction, if it continues its present rate of growth, will most likely be able to qualify for a new area. It needs only 30,168 more members, according to Mr. Hoover, in order to increase its number of episcopal areas from six to seven. Its net membership increase last year was 10,127. Spring conferences will submit three more reports between now and the jurisdictional conference of 1952, and all except two of the 21 in the Northeastern Jurisdiction do meet in the spring.

Next most likely territory for a new area, according to the figures, is the South Central Jurisdiction. It would need 162,531 new members to be able to add a new area. Last year it gained 26,499. That rate would have to be doubled.

Apparently no other jurisdiction has a chance of adding a new area unless the present legislation were to be changed by the 1952 General Conference or most unusual gains are registered in church membership. The Southeastern Jurisdiction — the church's largest in membership — was able because of membership increases to add a new area (Jacksonville, Fla.) in 1948.

Mr. Hoover's tabulation follows:

Jurisdiction	Present Areas	1949 Membership	New Mem. Needed for Additional Area	Increase in 1949
Central	4	343,725	489,606	3,945
North Central	7	2,100,038	233,295	26,440
Northeastern	6	1,803,165	30,168	10,127
South Central	6	1,670,802	162,531	26,499
Southeastern	8	2,394,659	438,673	59,133
Western	4	480,120	353,213	13,579

PERSONS

The fourth World Order luncheon under the auspices of the department of International Relations of the Mass. Council of Churches will be held on Tuesday, May 2nd, from 12:15 to 1:55 p.m. at the Church of the New Jerusalem, Boston, Mass. Following the luncheon at 12:45 p.m. there will be a panel discussion on "The Church's Responsibility for a Free World," with Professor Henry J. Cadbury of Harvard Divinity School, Dr. Herbert J. Gezork of Andover Newton Theological School, and Professor Kirtley F. Mather of Harvard University taking part. Reservations can be secured through the International Relations Dept. of the Mass. Council of Churches, 14 Beacon Street, Boston.

Lenten speakers at Wesley Methodist Church in Bath, Maine, were the Revs. G. Duncan Moores, Maine Conference executive secretary of Education and Missions; M. Gerry Plummer of Pleasant Street Church, Brunswick; Kenneth G. Olsen of Portland; and Norman L. Porter, of Calvary Church, Lewiston, all of Maine. Speaker during Holy Week was Professor Sam Hedrick, director of supervised field work at Boston University School of Theology. The Rev. C. Clifford Sargent is the pastor of the church.

Mrs. Hannah Sanders, oldest member of the Robinson Methodist Church, Malden, Mass., and oldest New England Methodist, celebrated her 104th birthday on Wed., Apr. 5th. Mayor Fred I. Lamson brought the greetings of the city to its oldest citizen and the Rev. David Harold Hickey, pastor of Robinson Church, administered Communion.

The Boston Area Council of Churches will present Dr. Walter W. Van Kirk as the speaker at the Fifth Annual Ecumenical Service to be held in Trinity Church, Boston, Mass., on Monday, April 24th at 8:00 p.m. Dr. Van Kirk's subject will be "One World in Christ."

Mr. Howard W. Selby of Newton is reported to be making a good recovery from his illness. He is expected to remain at West Palm Beach Florida, for several weeks more before returning to New England.

The annual meeting of the Preachers' Aid Society of the Maine Conference of The Methodist Church will be held in the Conference Church, Biddeford, Maine, on Thursday May 4, 1950, at 5:00 p.m. — Ernest Heywood Secretary.

On Palm Sunday 42 new members were received into the Wesley Methodist Church, Bath, Maine. This was the largest class of new members in the history of the church. From Palm Sunday, 1949, to Palm Sunday, 1950, a total of 76 new members have been received. On hand to greet the new members at the Palm Sunday service was Mrs. Lydia Cook, 89 years of age and a member of the church for 65 years, having joined on Jan. 4, 1885. The Rev. C. Clifford Sargent is the pastor.

Off To Visit Methodist Laymen

La Guardia Field, New York. — Chilton G. Bennett of Chicago is shown as he took off March 25th on an official visitation of North Africa and Europe.

He will represent the board of lay activities of The Methodist Church, of which he is the executive secretary, at a meeting of similar officials of other denominations being sponsored by the World Council of Churches.

His trip will take him into three overseas Episcopal areas where he will address annual conferences and special gatherings of Methodist laymen.

Funeral Services were conducted on Saturday, April 8th by the Rev. Dr. L. W. W. Emig for Mr. A. Walter Larkin, prominent and active layman of First Church, Methodist, Winthrop, Mass. Mr. Larkin served in many capacities in his own local church, as well as the New England Conference of The Methodist Church.

The Northeastern Jurisdiction School for Supply Pastors will be held at Westminster Theological Seminary, Westminster, Md., June 19th to July 7th. The curriculum will consist of subjects of the Course of Study leading to ordination. Partial scholarships are being made available. Those interested are invited to write to the director, Professor John Baxter Howes, Westminster Theological Seminary, Westminster, Maryland.

Sunday, March 26, 1950 was a gala da at the Bala-Cynwyd (Pennsylvania) Methoc ist Church. It marked the completion c twenty years as pastor for the Rev. Dr. Frank lin Duncombe and the reaching of the go of one thousand members. The completio of the new educational and recreation building will mean an investment of near half a million dollars.

Mr. James C. Womelduff, during the pa five and a half years manager of the Bosto branch of The Methodist Publishing Hous has been transferred to Dallas, Texas, wher he will serve as assistant to the manager.

The Rev. Harold B. Keir, pastor of Bake Memorial Church of Concord, N.H., is a tending a school of preaching at Moline, Ill nois, from April 10-28.

President Paul F. Douglass, of America University, Washington, D. C., was decorate by Ambassador John M. Chang at the Ko rean Embassy, March 1st, the 31st anniversar of the Korean Declaration of Independenc on behalf of President Syngman Rhee an his government for distinguished public se vice to the Republic of Korea. He receive the Korean Order of Taikeuk, the highe honor which Korea can confer upon a citize of a foreign country. For ten years Presider Douglass has been a close friend and advis of President Rhee.

The Rev. Dr. Leslie C. Sayre of New Yor secretary and editor of the adult division c the Missionary Education Movement, will b the afternoon speaker at the 10th annu meeting of the New England Southern Co ference W.S.C.S., Central Methodist Churc Brockton, Mass., Thursday, April 27th. Th evening speaker will be Mrs. T. T. Brun baugh, who lived in Japan for 17 years, an is the author of Program Suggestions fo Study of Japan in the September issue *Methodist Woman*. She is the wife of th Rev. Dr. T. T. Brumbaugh, associate secr tary for Japan, Korea and the Philippines the Methodist Board of Foreign Missions.

Bishop Mondol Arrives

Bishop Shot K. Mondol of Hyderaba State, southern India, arrived in New Yo on Monday, April 10th, by plane and w remain in this country until August, spen ing most of his time in speaking on t "Advance for Christ" as it effects missiona work in India.

Bishop Mondol left Bombay by plane April 5th, and was in Rome, Italy, on the 6 where he joined pilgrims in a tour of S Peter's Church. On Sunday morning he w with the crowd that attended mass at S Peter's, and the following day he was in Ne York. He may be addressed in care of t Board of Missions and Church Extension, 1 Fifth Avenue, New York 11, N. Y.

The Mohegan and Nutmeg Trails of min-ers and their families in the Norwich Dis-ict of the New England Southern Confer-ice will be held in the Methodist Church, Willimantic, Conn., on Monday, April 24th. he program will include Holy Communion 10:30 a.m. with the host pastor, the Rev. r. F. T. Bertram, officiating. This will be llowed by an information period with pre-ews of annual and district conferences, re-orts to be given by District Superintendent rville E. Crain and pastors on "District ighlights." At 12:15 dinner will be served the ladies of the Willimantic church. Fol-wing this the Rev. Fred R. Edgar, pastor the South Methodist Church, Manchester, onn., will lead a worship service and at 1:30 m., Bishop John Wesley Lord will address e group.

The trustees of the Hockanum Methodist hurch of East Hartford, Conn., recently sold e 50-year old parsonage at 155 Main Street, d purchased a new one at 36 Broad Street. his move is the first in the Hockanum hurch improvement program. The next p is the building of the new Hockanum ethodist Church to meet the needs of the ntinually increasing community. A 325 w home building project is already under-ay in the immediate vicinity with the prom-of another 150 to begin soon, showing eat prospects for the Hockanum Church.

usiness Manager For Mission Board

George W. Culberson, a Methodist layman Pittsburgh, Pa., has recently been elected the staff of the Board of Missions and hurch Extension of The Methodist Church. th the new title of "business manager." will co-ordinate and direct the various me office services of the board, and will ve his office at 150 Fifth Ave., New York ty.

Mr. Culberson has had a wide and varied perience as a lay church officer, a church or-nist, a school principal, a vocational coun-lor, and a civic leader. He was educated the University of Pittsburgh (M.A. in re-ious education), and took graduate work the University of Michigan, and the Uni rsity of Southern California.

Following college, Mr. Culberson taught okkeeping, commercial law, typewriting, esmanship and related subjects in the Pitts-rgh schools. Following this he held the sition of vocational counsellor and vice-incipal. He served for five years as prin-al of the largest and most modern elemen-y school in Pittsburgh. He left the school tem to become the first executive director the Civic Unity Council in the office of yor Lawrence, Pittsburgh. From that posi-n he went to New York to be the first ecutive director of the 110th Street Com nity Center, an inter-racial and inter-cul tural program. In that position he planned and supervised complete renovation and equipment of the eight story plant, at a cost of approximately $285,000.

During 19 years in Pittsburgh, Mr. Culberson became intensely interested and active in church and community affairs. He served as chairman of the Allegheny County Association of Community Councils; was a member of the Board of Federation of Social Agencies and chairman of special study groups of the Federation. He directed a comprehensive study of the recreation facilities and programs of Allegheny County. He was the director of religious education in First Methodist Church, Pittsburgh, and in the Pittsburgh Summer Conference Institutes at Jumonville. He was a trustee and chairman of the official board of the First Methodist Church in Pittsburgh, both before and after the merger. He has served as a member of the Board of Managers of the Westminster Theological Seminary.

Ellsasser Concert

GREENCASTLE, Ind. (SPL) — Richard Ellsasser, organist, will be featured speaker and soloist at DePauw University's annual Conference on Church Music to be held on campus April 26-27.

Widely-known both in America and Europe, Ellsasser is one of the foremost interpreters of Bach and is the youngest musician ever to perform Bach's complete organ works from memory.

He received the Henry Levitt Foundation Award in 1946 for his musical score for the ballet "Greenwich Village," which was voted the best American ballet of that year, and was commissioned by The Methodist Church to write incidental music for its national pageant "Only the Valiant."

The 24-year-old organist, at the present time, is minister of music at Wilshire Methodist Church, Los Angeles. He is a founder and former director of the Bach Circle of Boston.

The two-day conference will include lectures and demonstrations on hymn playing and singing, choral techniques, and the performance of sacred music.

Ellsasser will present a special concert at 8:15 p.m., April 27th, in Gobin Memorial Church, and the DePauw choir will be presented in concert at 8:15 p.m., Gobin Church, April 26th.

Unitarian Medical Missions

BOSTON (RNS) — The Unitarian Service Committee will conduct medical missions to Germany and Japan this summer, it was announced here at committee headquarters.

Purpose of the missions will be to exchange medical information, and demonstrate American methods of medical education.

The mission to Japan, undertaken at the request of General Douglas MacArthur's headquarters, will be headed by Dr. C. N. Hugh Long, dean of the Yale University School of Medicine. It will comprise an 11-man team of American physicians who will conduct two institutes on medical education in Tokyo and Osaka from July 15th to Sept. 15th.

Dr. Erwin W. Straus, director of professional education and research at the Veterans Hospital in Lexington, Ky., has been named chairman of the mission to Germany. Formerly professor of psychiatry at the University of Berlin, Dr. Straus was a member of the Unitarian Service Committee's German mission two years ago.

The German mission is scheduled to conduct seminars at the University of Marburg and the Free University of Berlin from June 19th to Aug. 12th.

EVENTS

Three-Faith Peace Study

NEW YORK (RNS) — A proposal that Jewish, Roman Catholic and Protestant groups make a common study of the problems of peace was made here by the Synagogue Council of America in a statement dealing with the current international crisis.

"As members of the Jewish faith," the statement said, "we are prepared to join hands with all religious and civic groups in a common study of the problems of peace. We are eager to meet for joint consultation and action with Americans of the Roman Catholic and Protestant faiths to the end that all of us, under God's guidance, achieve an enduring peace."

The Synagogue Council also offered five other steps intended "to meet the challenge of totalitarianism most effectively." These were:

1. "We must strengthen with every resource at our command the United Nations and all its agencies.

2. "We must work for the extension of democracy to those people which have not yet achieved full independence. America must assume moral leadership in championing the cause of oppressed nations and peoples.

3. "We must reinforce democracy at home by seeking diligently the achievement of civil rights; by combatting threats to our civil liberties such as have become manifest in the current wave of hysteria and irrational suspicion.

4. "We must awaken in the press of America and other mass media, a sense of responsibility, too long neglected, towards restraint in the presentation of news that encourages fear, and creates a sense of distrust and conflict.

5. "We must pour a larger proportion of our national wealth into constructive education, into the strengthening of our schools and all agencies promoting health and social welfare."

Country Church "Goes To Town"

Arthur West

A little congregation can do big things when it tries.

That was demonstrated again by the story back of the recent dedication of a new church in rural Illinois. When Bishop J. Ralph Magee resident in the Chicago Area of The Methodist Church dedicated the $25,000 building on Palm Sunday he climaxed a dream made possible through an unusual 10-year plan of sacrificial sharing by members of the Brick Methodist Church, 13 miles southeast of Marshall.

How the members of this small congregation raised money to erect their edifice is a saga of struggle. Their success should give hope to all others tackling tough building projects.

Some of the factors in their situation which many would have thought impossible or at least good excuses for postponing building were these:

— the congregation was small (only about 50 members).

— it was simply one church on a circuit of six with a right to only a fraction of the pastor's time.

— it was in a farming community with its good years and bad, including dangers of both drought and floods.

Besides, the congregation didn't have to erect a new building. Fire hadn't forced the issue as it sometimes does. Their old frame church built in 1891 was still standing. Some probably would have been content with it for another 60 years, but not this congregation! They yearned for a more adequate and a more beautiful house of worship.

So ten years ago they launched their building fund campaign.

Their lovely new building with stained glass windows and the finest of pews and altar furniture is the answer. In place of the old one-room frame church the present brick one has several class rooms, a kitchen, and dining room.

The new church represents an average outlay of over $500 for every man, woman, and child in the membership. How did they manage it?

To raise funds, members adopted the "God's Acre" plan. Every fall each family brought to a special service the proceeds from one acre of land — an offering which often totaled nearly $1,000. This money, together with other individual gifts, was laid away for the building fund. Last summer a Sunday school class of high school youths rented 20 acres, planted and harvested a crop, and presented the profits to the cause. Membership of the church has never been large, but the smallness of the group has been overcome by the strength of its stewardship.

"We don't want to be 'on relief,'" the Brick Church people said a few years ago when they sensed their circuit pastor's salary was being supplemented by conference funds. "How much," they asked, "will we have to pay to make our circuit entirely self-supporting?" Finding out, they quickly tripled the amount.

The Rev. Harold J. Kemp, the Marshall circuit pastor, divides his time as equally as possible between the six churches, but the Brick Church pays twice as much as any other church and three times what some pay. Yet, according to Dr. Donald H. Gibbs, Decatur District Superintendent, there is never any quibbling about what is "our share" of the pastor's time or his support.

In spite of its own all-out building effort, the Brick Church has been generous in its support of denominational benevolences and the United Methodist Movement of the Illinois Conference. Learning about this movement to raise a million and a half for fi conference institutions, the little congreg tion was determined their local work shou not crowd out these wider responsibiliti A member of the church traveled over 3 miles to visit personally each of the confe ence institutions represented in the U.M.M and to report favorably on the drive.

The congregation asked just two furth questions about the movement:

"What is our share?"

"Where do we send the money?"

They immediately paid their full shar plus an additional gift of $107, being t first church in their district to "go over t top."

Located near the Wabash river, the ne church was completely surrounded by wat during the recent floods. Undismayed, churc members never missed a service. Parkin their cars at the edge of the water, th transferred to a wagon and were towed b a tractor through the flood to church.

No wonder a congregation like that ca build a church!

Miscellaneous Advertisements

HOME WANTED — Retired Methodist Minister desires to purchase home in New England town or village for occupancy in June. In first letter please give all details regarding location, size of lot, condition of buildings, number of rooms, modern conveniences, amount of yearly taxes and lowest price for cash sale; no dickering. Address: The Rev. William Osborn, East Templeton, Mass.

FOR SALE — Large 2 manual Estey reed organ with pedal and motor attachment. May be seen at 22 Edwards St., South Portland, Me. Telephone, Portland 3-8211.

MINISTER WANTED FOR SUMMER SUNDAYS — St. Paul's Methodist Church in Lynn, Mass., will provide a parsonage for minister and family, less than a mile from excellent seashore beaches, in exchange for Sunday morning services and emergency calls through the week. Preachers needed for last two Sundays in June and the five Sundays in July. Write to the Rev. Percy M. Hickox, 41 Trinity Ave., Lynn, Mass.

VACATION RENTAL — Methodist minister's Cape Cod home, East Harwich, Mass., by week or month, through June, July, September and October. For information write to the Rev. Guy Allen, 1121 Washington St., Dorchester, Mass., or call BL 8-5078.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

"The Man From Nazareth"

By Harry Emerson Fosdick. Harper a Bros., New York City. Price: $3.00.

Nearly all the groups and individuals wi whom Jesus had intimate dealings saw a heard him as he dealt with the crowds w followed him about. What Fosdick says his chapter on "As the Crowds saw Him that his parables fascinated the people; th his personality charmed them; that they we interested in his dealings with his antagonist that he said what was in their hearts; th he was at ease with every kind of perso that his healings met some of their deepe needs; and that there was a strange pow in his personality, his ideas, and his languag all this applies more or less to the grou and classes that he mentions in his oth chapters. What the Scribes and Pharise thought of him was largely determined what they saw in Jesus' dealings with t crowd and by the way they affected the and their interests.

Fosdick goes to the original sources to d cover how the self-complacent, the religio and moral outcasts, the women and childre the first disciples, the militant nationalis and the Jews with a world-wide outlook sa him in his own day. What these and othe thought of him in later years was color by the interpretations that arose about hi and by the environment in which they live Fosdick wants to know how his contempo aries saw him. Mark, whose Gospel is o oldest record of him, is taken to be our b source for this study. The author of "T Man from Nazareth" reviews the argume for the reliability of the Markian Gospel a assures his readers that the later church cou not have invented it.

Dr. Fosdick has rendered the church valuable service in having gone behind t

ıny interpretations of the Master and taken ɜ testimony of the people who knew him timately as to how they saw him. — *Re-ɜwed by C. J. Lotz.*

The Gentleman In America"

By Edwin Harrison Cady. Syracuse Uni-rsity Press, Syracuse, N.Y., 1949. Price: $3.

In the day of the "common man" it may ɜm infelicitous to speak of the "gentleman." ɜt who would not rise in wrath at the ggestion that he was boorish, uncouth, or gentlemanly? Into this anomalous situa-n Edwin Harrison Cady has plunged with ook entitled "The Gentleman in America." hat is a gentleman? The elements of the swer have played a determining part in ch diverse matters as residential zoning, llinery fashions, courtship patterns, and litical campaigns. Dr. Cady's audacity and bition in raising such an implicated ques-n in our midst is tempered by the fact that proposes to answer it only as the answer is lected in American literature. That is a g order. The author was trained for his k at Ohio Wesleyan University, with doc-ral studies at the University of Wisconsin, d by the enriching experience of a tour th the American Field Service during ɜ recent war. At present he is an associ-ɜ professor of English at Syracuse.

The book is typical of many good ones ming from the presses of American uni-rsities. It is scholarly and readable with a de appeal to educated people suggested by very title. New Englanders will find in a rich vein of insights into their cultural ritage of Adams, Holmes, Emerson, and owells. The general student of American lture will find a strand of the pattern un-veled with such finesse that the figures re-ain intact, and indeed more sharply de-ed. Those who call themselves Christian ll be confronted with that nemesis of the odern disciple of Christ — a pleasant and cially decent pagan.

The book opens with a swift and incisive ries of distinctions between the European, aditional, and arbitrary views of what con-tutes a gentleman, and the more complex d variegated conceptions fashioned by the ative factors of American civilization. Puri-nism, for example, makes New England special case. And again, the frontier stands a constant threat to the cultural achieve-ents of the colonists. Or later, the influ-ces of the Revolutionary War and indus-alism furnish creative energy. The com-on conceptions of birth, wealth, character, urtesy, cultivation, and function are laid ide for a fresh historio-literary approach. here are chapters on the New England Gen-man; the "Fine" Gentleman vs. the Chris-n Gentleman; The Death of the Agrarian ream: James Fenimore Cooper; God's De-ocratic Gentleman: Ralph Waldo Emerson; d the Gentleman Socialist, William Dean owells. Most intersting to this reader were the chapters on Jefferson and Adams. Adams could not believe that men would seek the good and shun corruption if left to themselves. He sought, therefore, to tame the tiger, to prevent the tyranny of the natural aristocracy, of whose existence and commanding preeminence he was convinced. Jefferson, on the other hand, succeeded in scotching the very existence of a vested hereditary class of gentleman in America.

There is only one bad lapse in the author's clarity, and unfortunately it occurs after only 24 pages. The reader is not yet acclimated and may fear a repetition of this: "The problem becomes fairly inexpressible when the assumed objectively real situation, in which the true-absorption-into-behavior of the gentlemanly configuration occurred in the culture, and the new construct of the writer, and the spotty apprehension of his audience, and the deficiencies of the person trying to study them are all superimposed." (24) It only happens once.

A few typographical errors are annoying unless one has the sort of sense of humor which enjoys seeing John Adams designated as an *ice-president,* or reads of a *bathetic Illiad.* (71 and 146) While the commercial presses may furnish more attractive dust jackets they could not improve on the readability of the type.

This is the kind of book that reaches out across one's fragmentary fields of knowledge and combines them into a state of wisdom. — *Reviewed by J. F. Olson.*

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We move to much stranger ground when we observe how completely our faith in everlasting life is bound up with belief in the justice of God. It is amazing that so many people today find adequate reason to believe in God and yet are doubtful about immortality.

* * * *

"Our Faith in Immortality"
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On A Wide Circuit

W. W. Reid

The Bible and Social Action

How often has the advice been given the preacher and the church, "Preach the good old gospel and leave this social gospel alone." Yet, as William James discovered, the gospels and epistles are full of "nitroglycerine:" and, he noted, "it has been injected into the church's veins." He marveled how certain churchmen had failed to notice the fact. In further consideration of this theme, we are glad to quote from a recent statement of Professor L. Harold De Wolf, of Boston University School of Theology.

"Did you ever go through the Old Testament, observing how much it is directly concerned with social groups and institutions?" asks Dr. De Wolf. "You might be surprised. The historical books are concerned chiefly with the origin, development, sin and repentence, defeats and triumphs of the *nation.* The legal books are concerned with *group relations.* In Leviticus, for example, elaborate provisions concern the *economic order, organized public religion,* the *family* relations between *citizens* and *foreigners,* and *punishment of crime.* The Hebrew prophets are so preoccupied with national affairs and with economic injustice that it is amazing that otherwise intelligent men and women have been able to read them and yet suppose that to preach a social gospel was to be 'unbiblical.'

"If an American preacher in the Twentieth Century tells how farmers have a right to the land they till, what restrictions must be enacted by law to protect the purity of breed of valuable farm animals, rights and wrongs of legal practice concerning inheritance; if he denounces the luxurious living of the wealthy, the oppression of the poor, current practices in handling payrolls, cruelty and selfishness in national policy, the government's reliance on heavy armaments and military alliances in international relations, no one has any doubt that this minister is preaching a social gospel. The Old Testament is so full of such pronouncements that only people abysmally ignorant of the Scriptures or blinded by their own interests could fail to know that most of it consisted of social documents.

"In the New Testament all this is taken for granted. Jesus is presented as the fulfillment of the *nation's* messianic hope. Jesus himself said that he came not to destroy, but to fulfill the Old Testament law. But the New Testament adds much to it. Mary's hymn of joy is a song of triumph for the poor and downcast who are to be exalted while the mighty are thrown down. Jesus' first sermon is good news to the poor. In other utterances he warns the rich, gives prescriptions of economic honesty, condemns foreclosure of mortgages of widows' houses. He makes clear that neighborly duties are international in extent. He attacks exploitation of religion for economic advantage. Above all he proclaims a new community already present but growing and one day to culminate in victory. The Kingdom of God is his great theme. The Kingdom is a social concept.

"Acts and the Epistles of Paul are concerned with the founding and development of a new social institution, the church. Much in these books concerns relations between the church and other institutions, and likewise concerns the economic, familial and political obligations of its members."

Grace Dimmick McConnell

Suddenly, on April 8th, Mrs. Charles M. McConnell, wife of Professor McConnell of Boston University School of Theology, died at her home in Newtonville, Mass. The daughter of a Methodist minister, Mrs. McConnell lived in and for Methodism all her life. Her father, the late Dr. Benjamin F. Dimmick, was pastor at Grace Methodist Church, Dayton, Ohio, when Mrs. McConnell was born on January 23, 1886. Later she lived in the parsonage of Grace Church, Harrisburg, Pa., where her father served for many years. She graduated from Ohio Wesleyan in 1908 and married Charles M. McConnell in 1911. Most of her life was spent in New England where she has been active in the former New England Branch of the Woman's Foreign Missionary Society, the Boston University Faculty Wives Club, and the Methodist churches of Newton Center and Newtonville.

Mrs. McConnell is survived by her husband, Professor Charles M. McConnell, and four daughters, Mrs. Austin Berkeley of Worcester, Mass., Mrs. William Vastine of Windsor, Conn., Mrs. William Hudson of Monroe, N.H., and Mrs. James C. White of Williamsburg, Ohio.

The funeral service was held at the Newtonville Methodist Church on Tuesday, April 11th with Dean Walter G. Muelder of Boston University School of Theology in charge. The address was delivered by Bishop Herbert Welch, retired, of New York, who was president of Ohio Wesleyan when Professor and Mrs. McConnell were students there and performed their marriage ceremony in 1911. President Daniel L. Marsh of Boston University, and the pastor of the church, the Rev. Hamilton Gifford, assisted in the service. Interment was at Dayton, Ohio.

Lyman Beecher Lectures

New Haven, Conn., — The 40th annual convocation of the Yale University Divinity School is being conducted from Tuesday, April 18th, through Thursday, April 20th, in Marquand Chapel of the Sterling Divinity Quadrangle.

Six noted leaders in religion and education are presenting Lyman Beecher Lectures on "The Church and Its Ministry." The Convocation also offers four John C. Shaffer Lectures on "Studies in the Teaching of Jesus."

The Lyman Beecher lecturers are: Henry M. Wriston, president of Brown University; Arthur S. Flemming, president of Ohio Wesleyan University; Miss Helen Kenyon, of West Cornwall, Conn., moderator of the General Council of the Congregational Christian Churches; and Charles P. Taft, Yale Classes of 1918 and 1921L, of Cincinnati, O., former president of the Federal Council of the Churches of Christ in America.

Two of the Lyman Beecher lectures were prepared by the well-known poet W. H. Auden and the director of the Yale Division of the Sciences, Edmund W. Sinnott. Although these men are unable to attend the Convocation their lectures are being read.

The four Shaffer Lectures are being delivered by the Rev. Robert J. McCracken minister of the Riverside Church of New York City.

Wyoming Seminary

Kingston, Penna. — Shown above are students from six foreign countries now attending Wyoming Seminary, largest preparatory school in Methodism and also one of the largest co-educational secondary schools under private auspices in the United States.

Cuban students in the front row include Joaquin Paniaqua, Israel Salabarria, Francisco Aguilero and William Ramogosa, whose father and two uncles attended the Seminary from 1914 to 1919; second row, Rafael Esclusa and Gustavo Nieto from Venezuela, Ruth Sandler from Germany and Margery Gemmel of Brazil; third row, Soterios Kitrilakis of Greece and Auvo Kemppinen from Finland. Miss Sandler, Kitrilakis and Kemppinen came to the school under the auspices of the American Field Service.

In a chapel poll conducted in connection with Brotherhood Week by the school president, the Rev. Dr. Ralph Decker, three boys claimed American Indians in their immediate ancestry and 25 of the 59 United Nations countries were represented. In the Dean School of Business three foreign students were reported and representatives from 16 U. N. states were found.

Deep impression was made on the student body during a recent chapel service when the 13th chapter of the First Corinthians was read in five languages. Ruth Sandler gave the German, William Ramagosa the Spanish, Auvo Kemppinen the Finnish, Soterios Kitrilakis the Greek, and Betty Russell the English versions.

In the college preparatory department the seminary has almost 500 students, about 6 per cent boys, in grades eight through twelve. Graduates are found in more than 90 colleges from coast to coast. The Dean School of Business offers secretarial and accounting courses to high school graduates numbering about 250. Special students in music, art and speech bring the total enrollment to approximately 900 boys and girls, most of whom are day students from Wilkes-Barre and vicinity.

Accommodations are available in the boarding department to 130 boys and 70 girls, who are housed in new and remodeled dormitories. The rebuilding program was completed last fall at a cost of $1,350,000 under the direction of Dr. Wilbur H. Fleck, president of the school for 14 years, who retired at the end of the first semester.

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Warner Returns To Japan

The Rev. Dr. Paul F. Warner, pastor of the Arlington Methodist Church in Baltimore, Maryland, has been elected and invited to become the president of Nagoya Institute for Boys in Japan. Dr. and Mrs. Warner were before the war, missionaries of the Methodist Protestant Church in Japan and with the merger came into active relationship as missionaries of the united Methodist bodies there and in the United States as well.

The Nagoya Institute for Boys is one of the oldest Christian institutions in Japan and has had an illustrious history in the production of Christian leadership. Though almost entirely destroyed by bombs and fire in the closing days of the war, this school is now in process of reconstruction.

Over one thousand boys are already enrolled in this Christian high school.

Because housing and living conditions are not yet what they were before the war in Japan, Dr. Warner will be going out without his family, to assume this important post of leadership at the Nagoya Institute. It is hoped that within a year or two such housing can be provided as to make it possible for Dr. Warner's family to return also.

oston Area Calendar

pril 24 — Union of the Nutmeg and Mohegan Trails, Willimantic, Conn.

pril 24 — Annual Ecumenical service, Trinity Church, Boston, Mass., 8 p.m. Dr. Walter Van Kirk of the Federal Council of Churches' Department of International Justice and Goodwill, speaker.

pril 25 — Springfield District W. S. C. S. meeting, St. James Church, Springfield, Mass. 10:30 — reports of district officer; 2:00 — Mr. Attalah Kiders, speaking on the Near East.

pril 26 — Springfield District Meeting, Wilbraham United Church, 2:30 p.m. District Fellowship Dinner, 6:30 p.m.

pril 27 — Boston District Spring W. S. C. S. Meeting, Harvard-Epworth Church, Cambridge, Mass. For reservations: Mrs. James Gray, 6 Ash Street Place, Cambridge. TR 6-2571.

pril 27 — Tenth annual meeting of the W.S.C.S., New England Southern Conference. Brockton, Mass. Morning, afternoon, and evening sessions.

pril 29 — Worcester District Interim Licensing Committee, Wesley Church, Worcester, Mass., 2:00 p. m.

pril 29 — Providence District Licensing Committee, Haven Methodist Church, East Providence, R.I. All Candidates for Local Preachers' License must be present.

pril 30 — Norwich District of the New England Southern Conference and M.Y.F. Rally, Stafford Springs, Conn. The Rev. Sidney Adams, evening speaker.

ay 1 — Lynn District Conference, First Methodist Church, Melrose, Mass.

ay 3-7 — Maine Conference, Biddeford, Maine.

ay 3-7 — Troy Conference, Albany, N.Y.

ay 6-7 — Convocation of the New Hampshire Methodist Youth Fellowship, Baker Memorial Church, Concord, N. H.

ay 7 — Boston District Young Adult Fellowship, Spring Roundtable, First Methodist Church, Winthrop, Mass., 2:30 p.m.-9:00 p.m.

ay 7 — Providence District Conference, Haven Church, East Providence, R.I.

ay 7-14 — National Family Week, Theme: "God works through homes."

ay 8 — Worcester District Spring Conference. Fellowship Supper and Laymen's Night Program. Wesley Church, Worcester, Mass.

ay 10-14 — New Hampshire Conference, Groveton, N.H.

ay 10-14 — Philadelphia Conference, Philadelphia, Pa.

ay 11-14 — New York Conference, New York City.

ay 12-13 — Boston District ministers' and laymen's Retreat, Rolling Ridge.

ay 13 — Mass. Christian Youth Council annual meeting.

ay 17 — Augusta District W.S.C.S. meeting, Skowhegan, Maine.

May 17-21 — New York East Conference — Brooklyn, N.Y.

May 17-21 — Northern New York Conference, Ilion, N.Y.

May 18-21 — Central Pennsylvania Conference, Harrisburg, Pa.

May 18-21 — Pittsburg Conference, Pittsburg, Pa.

May 19 — Annual meeting New England Conference W. S. C. S., First Methodist Church, Melrose, Mass.

May 24-28 — Central New York Conference, Canandaigua, New York.

May 24-28 — Newark Conference, Park Church, Bloomfield, New Jersey.

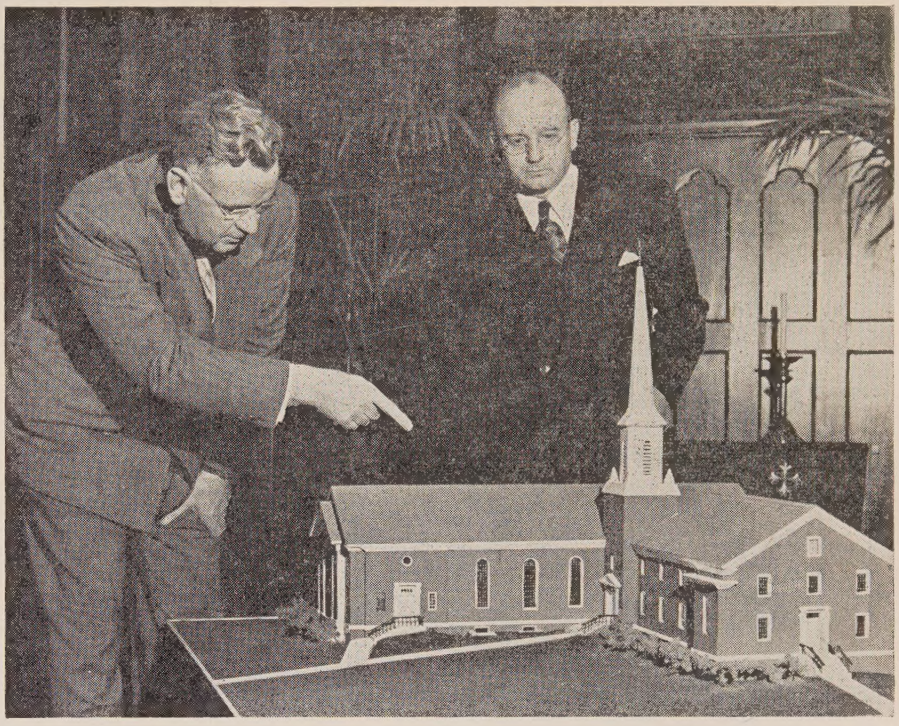
May 31-June 4 — New England Southern Conference, New London, Conn.

May 31-June 4 — Genesee Conference, Grace Church, Rochester, New York.

June 3 — Vacation Church School Institute, First Baptist Church, Boston.

June 7-11 — New England Conference, Boston University, Boston, Mass.

Model Of New Carter Memorial Church, Needham Heights



Elmer H. Everett, chairman of the Construction Committee who made the model, is discussing it with the pastor, the Rev. Harold H. Cramer.

Contract for the new Methodist Church at Needham Heights, Mass., has been awarded to William H. Porter Co., Inc., and construction will begin at once. Arland A. Dirlam is the architect. The entire building will cost about $225,000.

Completion of the total project at this time has been made possible by generous gifts of a large congregation and by two memorial gifts. The new sanctuary has been made possible by generous gifts from the heirs of William Carter, one of the founders of the original church built seventy-five years ago. It will bear the name of Carter Memorial Church. Horace A. Carter is chairman of the general building committee and William H. Carter is chairman of the Board of Trustees.

The chapel is the gift of Miss Hannah Gorse, a trustee and member of the building committee, in memory of her father and mother, Mr. and Mrs. William Gorse and their children. It will be the Gorse Chapel.

The new building will provide modern facilities for a seven-day-a-week program, which will make it a community center for religious, social and recreational activities. The community youth program includes a popular canteen for youth on Friday afternoon and evening and programs for Cubs, Boy Scouts, Girl Scouts and other youth groups.

The remarkable growth of this church during the past five years has made a new building a necessity. The membership has increased from 413 to 775. Two years ago a campaign for $100,000 was successfully conducted with the expectation of erecting a portion of the building this summer. During the past month another campaign for $100,000 was successfully conducted and the entire building will now be erected. The Rev. Harold H. Cramer is the pastor and leader of this growing church. His son, H. Leslie Cramer, a student at Boston University, is the director of Youth Activities.

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